The Main

PRINCIPLES OF Christian Religion

IN

An 107 ſhort *Articles* or *Aphoriſms*, generally receiv'd, as being prov'd from *Scripture*.

Now further cleared and confirm'd by the Conſonant Doctrine recorded in the *Articles* and *Homilies* of the *Church of England*; under Four Heads, *VIZ.*

Of things to be
- I. *Believed*, comprehended in the CREED.
- II. *Done*, in the TEN COMMANDMENTS.
- III. *Practis'd*, in the GOSPEL, particularly TWO SACRAMENTS.
- IV. *Pray'd for*, in the LORDS PRAYER.

EXPLAIN'D.

By *Tho. Adams*, M.A. ſometime Fellow of *Brazen-Noſe* College in *Oxon*, and late Chaplain to the Right Honourable Counteſs Dowager of *Clare*.

LONDON, Printed in the Year, 1675.

To the Inhabitants of Wood-Church *in* Wirral-*Hundred in* Cheſhire.

Dear Countrymen and Friends!

WHiles in my retired condition, I was lately deviſing, how I might do ſome good to the place of my *Nativity*, I had a ſtrong apprehenſion, from the affections many of you have expreſs'd to my *Fathers Family*, that ſome of the Labours of my dear Brother Mr. *Thomas Adams*, now with God, would be very acceptable to you, for the edification of your ſouls; and thereupon as moſt generally uſeful for *you*: I reſolv'd to be at the charge of Printing this *Catechetical Explanation* of *His*. 'Tis well known amongſt you, that my Grandfather Mr. *Richard Adams* was *Rector* of your Church, and then by his purchaſe *Patron* of the *perpetual Advowſon*, *Six* of his Line and Name ſince all devoted to the *Miniſtry of the Goſpel*, *viz.* Mine honoured Father Mr. *Charles Adams*, and Uncle Mr. *Randal Adams* (yet I hope alive in *Ireland*), *my ſelf*, and three Brothers, *Peter*, *Thomas*, and *Charles Adams* were born in the Perſonage-houſe *a*. My dear Mother (who alſo bore two other of my Brothers, *viz.* *James* and *John* there too) the Daughter of a worthy Gentleman was likewiſe born in your Pariſh. My Reverend Father and Uncle did ſome ſhort part of their time exerciſe their Miniſtry amongſt you; and all of us Brethren in the Miniſtry, have preached an occaſional Sermon or more to you, though none of us could be ſetled with you, to ſpend our ſelves and be ſpent amongſt you. However, we that are alive and at a diſtance from you, do often bear you upon our hearts, and earneſtly deſire that you may be *ſaved in the day of our Lord Jeſus Chriſt*. Some of you cannot but remember, whiles my dear Father had the charge of your

a *Pſal.* 87. 5, 6.

Souls, he did preach the Gospel to you, both *in season and out of season, beseeching you to be reconciled to God*, who soon took him off from that work with you, to his *eternal rest*. And I do assure you, my Brother (whose sound and wholesome fruit you may here taste) was very solicitous, and so are those who yet survive, that you may be acquainted with the *truth as it is in Jesus*. In order whereunto, I do now present and heartily recommend to you, this short *Manual of Christian Doctrine*. I pray you be pleased to receive it kindly, and entertain it friendly; not only out of love to the *Author* or *Donor*, but to the Truth. It is proverbially said amongst you [*Cheshire Chief of Men*], there having anciently been *valiant* ones born and bred there: Let not now any Prophet of the Lord have occasion to complain of you, that *none are valiant for the truth* b; which none can be as they ought, unless well-trained, instructed, or *Catechised* (as *Abrahams* brave ones c were for the war) in the mysteries of the Gospel; for *lack of knowledg* wherein, a professing people *will be destroyed* d *Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart* e. *He that made them will not have mercy on them, and he that formed them will shew them no favour* f. To prevent this mischievous ignorance, and help your understandings that you may rightly *know* God and *do* his will, *Such as I have, give I you*. Let none then despise this *small* token of my love, which I do in the *name of Jesus Christ* send to you. Others of their *plenty* have formerly given to the meaner sort of you *Milk* and *Bread* for the *body*, and lately *Means* for the instructing the *Minds* of your Children in the Rudiments of *Learning*; now I do offer a *Mite* out of my *penury*, to establish your hearts in *Religion*; spiritual milk *h*, and bread *i*, which I know you have need of. It comes not to eat your *Bread*, but to distribute something of the *bread of life* to every Family. I expect you should bid it welcome, and not distaste it, as the *Gadarens* for the sake of their Hogs, did the company of Christ himself, wishing him to leave their Coasts *k*. Lest coming in kindness to you *all* at *this day*, it should be

b *Jer.*9 3. c *Gen.*14.14. d *Hos.*4.6. e *Eph.* 4.18. f *Isa.*27.11. g *Act.*3.6. h 1 *Cor.*3.2. *Heb.* 5.12. i *Mat.* 4.4. *Amos* 8.11. k *Luk* 8.26, 37.--9, 5.--10, 11, 12.

a Testi-

a Teſtimony againſt *any* of you at the *great day* l. Believe me! I would not have it as the *Flying Roll* in the *Prophets Viſion*, to conſume any Houſe whereinto it doth enter m; but to warn every perſon and every family of you, in this crooked generation, to flee from the wrath to come, and meet God by repentance. I confeſs it would trouble me to come into any of your Houſes (or have tydings thereof) and find this *little Book*, deſigned for your good, to be careleſly thrown up and down, and given to little ones to play with, and tear in pieces; or the leaves cut out with a knife, and burnt, as the *Book* n that *Baruch* wrote from the mouth of the Prophet *Jeremiah* was miſuſed; and moſtly for the ſake of thoſe careleſs and untoward ones. Yet if one ſinner be reclaimed by it from the error of his ways, built up in faith, and love, and brought really to obey the Goſpel, that will anſwer all my coſt, and be abundant matter of much joy. *But if our Goſpel be hid, it is hid to them that are loſt* o. However I may in ſome ſort ſay with the *Apoſtle* for his *Countrymen, Brethren, my hearts deſire and prayer to God for you, is, that you may be ſaved.* I ſhall therefore take the freedom upon this occaſion to enlarge ſomething under theſe three following heads, *viz.*

1. *Concerning the neceſſity of inſtructing, and being inſtructed in the Doctrine which is according to godlineſs.*

2. *The import and advantage of this Book before you, and how you may particularly uſe and improve it.*

3. *Some general Rules conſonant to Scriptures, and the Materials of this Book grounded thereon, to help you all in your Practiſe.*

I. The *neceſſity of inſtructing*, or Catechiſing, both as it reſpects thoſe who *Teach*, and thoſe who are *Taught* q, is evident from the *Injunction* of the ſupream *Lawgiver*, who doth frequently charge Superiours to teach, and Inferiours to learn r. Which ſtrongly obligeth thoſe who have others under their authority, to do it as they are able; and (if they cannot read themſelves) to put thoſe who

l *Mat.* 10. 14, 40, *&c.* m *Zach.* 5. n *Jer.* 36: 23. o 2 *Cor.* 4. 3: p *Rom.* 10. 1. q *Gal.* 6. 6. r *Deut.* 11. 18, 19, *&c.*—6. 6, 7, 8.—4. 9. *Eph.* 6. 4. *Iſa.* 28. 10. *Ex.* 13. 8. *Pſal.* 78. 5. *Prov.* 22. 6.—29: 3.—10. 1.—1. 10.—4. 1, 2. *Col.* 3. 11, 12. *Gen.* 18. 18, 19. 2 *Tim.* 1. 5. with 3. 15, *&c.*

have learn'd to read upon the work, and ſee them do it to the utmoſt of their power for edification. To ſtrengthen this charge of ſo great and uſeful importance, the Spirit of God doth highly commend the practice according to it, as that wherein he much delighteth; and therefore makes it neceſſary to us, who ſhould be ſolicitous to pleaſe him; yea in the Families wherein we live, as well as in the Congregation; as a *part* of that *ſolemn ſervice* he hath appointed in his word, with Prayers and Praiſes. Unleſs perſons learn the *Principles of Chriſtian Doctrine* s, they will not be able to hear Sermons with profit, nor underſtand *clearly* and *diſtinctly* the nature of *Faith*, *Repentance*, *Juſtification*, &c. nor to *give a reaſon of the hope that is in them*, which they are required to do. And the rather that they may withſtand fundamental errors, as well as reſiſt evil practices; which was memorably ſeen in the very *Children of Merindol*, who made a ſolemn *Confeſſion of their Faith* from Scripture, amazing and confounding their perſecuting adverſaries. That ſhining Star *Luther*, in the dawning of the Reformation, uſed to ſay his Catechiſm was *parva Biblia*, the *little Bible*, meaning a ſhort ſum of that heavenly Doctrine which the very Son of God did publiſh from the boſom of his eternal Father, and which the Holy Spirit did reveal by the Prophets and Apoſtles for the ſalvation of our ſouls. This might move *him*, reforming the Church from the dregs of Idolatry and Superſtition, to carry his *Catechiſm* always along with him, to read and peruſe it almoſt every day, as he did; affirming ſeriouſly, that he always learned ſomething from it, which he did not (at leaſt ſo practically) know before. Agreeable whereunto, in our age, ſaid laborious, holy, and zealous Mr. *Joſeph Alleine* concerning Catechiſm, *If any think themſelves above it, 'tis from their pride or ignorance, for my part I account my ſelf a learner.* And therefore a *Sum of Chriſtian Principles*, methodically digeſted and explain'd, ought to be ſought after and embrac'd by us, as a precious treaſure, yea for the elder to have recourſe to; but more eſpecially for the younger, who almoſt from their very Cradles may learn ſomething of it as the *Apoſtle* ſpeaks t, that as new-born Babes they may receive the ſincere *milk* u of the word,

s 1 *Tim.* 4. 3, 4, 5. *Joh.* 8. 29. t 1 *Tim.* 3. 5. u 1 *Pet.* 2. 2. *Iſa.* 55. 1, 2.

that

that they may grow thereby *. Upon this account I earneſtly intreat you who can juſtly claim a ſuperiority in your own houſes, that you would bethink your ſelves what an *authority* you are entruſted with from God, who requires you to exerciſe it with an holy zeal, and maintain it with all Chriſtian prudence, without Lordlineſs and rigour, endeavour to be well skill'd in the Scripture *x*; conſult the ſeveral tempers of thoſe within your doors; allot fit and ſtated ſeaſons for the getting of theſe Principles by heart; and watch over them daily with care, both as to their ſet task, and practice anſwerable to theſe Principles; keeping them ſeriouſly to mind both the *buſineſs* of Religion in their general Calling, and of their diſtinct worldly employments in their particular Callings. Suffer not your ſelves and houſes to go hurrying to Hell, by oppoſing Gods moſt wiſe government of the world, which he carries on orderly for the ſafety and comfort of his Servants, by well-inſtructed Families (ſuch as *Abrahams* was) who became inſtrumental to carry down the knowledg of God in all peaceableneſs to poſterity; ſo as to leave an expectation of Gods bleſſing upon them, whoſe welfare *Nature* it ſelf doth move us to promote. The truth is, *My Friends*, if we did but remember our ſelves, as we are *Chriſtians*, dedicated to God by *Baptiſm*, expecting benefit by the purchaſe of Chriſt, we ſhould conſider we are not our own, but bought with a price, under the greateſt obligation to live to him that hath bought us; and ſhould take all poſſible care that we and ours might be *His*. Do then I beſeech you, all you can to ſave your ſelves and others. Oh! pity their poor ſouls defiled by ſin, and expos'd to miſery. Oh! let them not periſh through your careleſneſs, leſt any of them ſay in Hell, as *Cyprian* brings in Children ſaying, *their Parents were their Murderers*; 'Tis long of you that we lye in eaſeleſs torments. Bewail the corrupted ſad eſtate of your Children, as deſcending and deriving pollution from you. Let them timely know the only remedy; bring them to reverence the holy God, and read his word with greateſt awe; ſhewing them the danger of breaking his

* *Sir* Edwyn Sands *obſerved Eighty years ago, that this was a notable means for the growth of the* Reformed Religion.

x *Deut.* 17. 18, 19.

Commandments, the benefit of ordering their lives according to his mind, that they may truly glorifie and enjoy him. Charge them to take heed they be not carryed away with an inordinate love to the profits, pleasures, and honours of this life; but learn the great lessons of self-denial and cleaving to the Lord Jesus with full purpose of heart, bearing patiently whatever he is pleas'd to try them with. And be sure you neglect not seasonably and duly, to *admonish* and *correct* them[y], that their iniquities be not their ruine. Do *you* who are *Inferiours* willingly submit. Oh! take heed of *refusing instruction*, or opposing the means which is used to bring you acquainted with *God* and your *selves*; lest you be found guilty of shutting out the light of the glorious Gospel of Christ, who is the image of God, that it may not shine into your hearts.

II. Concerning the *import* and *usefulness* of this *small Book* I do here put into your *hands* and *houses*; praying the *spiritual matter* of it may reach to, and abide in your hearts. You see here be under four chief *Heads* or *Chapters* an 107 short *Articles* (which also are *Answers* to the *Questions* in the Margin) now generally received. These *A.'s* are as so many entire Sentences, or distinct Propositions and Aphorisms (the Commandments are Ten of them) without depending for their *sense* upon any Question; containing the *fundamentals* of Christian *knowledg* and *practice*; so that the Learner may by committing them to memory, lay up in his heart the Sum of Christianity; and make a profession, confession, or repetition of it when call'd, in a continued speech. or else *answer* to any part of it, particularly when the *Questions* in the Margin are used by another, making enquiry into his knowledg. These several *Articles* you find have plain proofs from *Scripture* at large, to shew that these *necessary* matters of *Faith* and *Obedience* are surely founded upon the never-failing word of God; whose supream *authority* should be of force to awe our *consciences*, and engage our hearts to the *practise* of those things which do appear to be our indispensable *duties*. Unto *Divine warrant*, for further illustration and confirmation, here are the *Testimonies* brought from the authentick Records of *Reformed*

y *Prov.* 29. 15, 17. with 4. 1 *Sam.* 2. 23, *&c.* —3. 13. *Luk.* 12. 47, 48. *Prov.* 1, 24, 25, *&c.*

Reli-

Religion amongſt us, I mean the *Articles* and *Homilies* of the *Church of England*, as agreeing with, and clearing or ſtrengthening of the ſeveral Propoſitions; yea and very conſonant to the main body of the materials in the *ſhort Catechiſm* which is in the *Common Prayer Book*, to be learn'd by every Child, before he be *confirm'd*, or admitted to receive the *Holy Communion*. For the four chief heads there, are the *Creed*, or things to be *believed*; the *Ten Commandments*, ſhewing our duty to God and our Neighbours; the Doctrine of the *Sacraments*; the things contain'd in the *Lords Prayer*. And there they who preſent Children at *Baptiſm*, are charged to *call upon them to hear Sermons, and chiefly provide that they may learn the Creed, the Lords Prayer, and the Ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know and believe to his Souls health*. All which are (as in ſo ſhort a room can be well expected) methodically preſented to you in this Book. Wherein laſtly you have our departed Friend's endeavours in a *ſhort and eaſie Explanation*, to make the Principles plain to be underſtood. Now for the *uſe* and *improvement* of it, and the advantage you may have by it (ſuppoſing you will firſt read this Epiſtle of mine to you), I would adviſe you who have the charge of Families eſpecially, and can read, or have thoſe in your houſe or neighbourhood who will do it for you; unleſs your own prudence dictate ſomewhat better for any of you in your circumſtances: (1) *Diſtinctly* and *treatably* to read over, the *Articles* or *Anſwers*, without taking any notice *then* of the *Queſtions*; and require thoſe under your charge to attend diligently therennto. I ſuppoſe you may go over (if not all) one half of the *A.s* (which are printed in a large letter) at *one* ſolemn *reading*; then the *next* time the reſt, beginning where you left. But if any of you think the Task too large for *once* or *twice*, divide it into *four* or *three Readings*. If according to *Chapters*, you may read each day (that you ſet apart for this purpoſe) *one*; if into *three*, according to *Chapters*, or chief heads, for diſtinction of matter, you may the *firſt* one day, the *ſecond* another, and the *two laſt* on the third. If according to *Articles* for *five* days, on the *firſt* day read Nineteen *Articles*, on the *ſecond* Nineteen more, ending with the Thirty-Eighth Article, on the *third* twenty *A.s* more, ending with Article

Sixty-two, on the *fourth* Twenty-two *A.s* more, ending with *A.* Eighty-five, on the *fifth* Twenty-two *A.s* more, to the end. (2) Your next reading of these Principles or Articles over, should be with the Texts of Scripture that prove them, and the *Testimonies* of the Reformed Church of *England*, attesting and in a sort opening, or some way clearing each Proposition. (3) The last reading (if not dispatch'd at once with the second) should be the *Explanations* of the *Author*, enlarging more upon each *Article*, and so making it more plain and clear, even to the meanest understanding, who will be attentive and considerate. To which purpose, those who govern in each Family, should be *always watchful* to see there be an attendance to it without noise. But you should at the beginning, after the first Reading, set in with those under your charge to get the *Articles* or *Answers* without book; (and if by Friends I understand the *poorer* sort will in good earnest learn them by heart, likely I may procure the *A.s* printed in one sheet by themselves to give to them; those who are more able will I suppose buy them). Then you may hear them repeat what they have learned; and proceed those days you *Catechise* them, especially every *Lords-day* (you who have not better helps) to read some portion of the *Explanation*, so much at least as was learn'd the week before, engaging them by small *rewards* and *punishments*, to hearken with all seriousness, and to *do that with all their might* which is evidently prov'd to be their *duty*. This conscientiously and constantly perform'd, will I hope through *Gods blessing* turn to a good account for *you* and *me*. 'Tis only for the sakes of some I am thus *minute*. Give me leave then particularly to mind those who have not yet exercised themselves to Prayer (as they should have done), how this *Book* may be helpful, and improv'd to a solemn performance of that *duty*, and an attainment of a *gift* therein; by having variety of orderly and *fit matter* upon all occasions, from a distinct knowledg of our sins and wants. As for instance, *A.* 98. you have the *nature* of *Prayer* described, which you will do well to read, pause upon, and consider how it is prov'd by *Scripture-Testimony*, and how *attested* by our Forefathers; then read our Authors *Explanation* of it, whereby you will come to understand the *parts* of *Prayer*; and in whose *name* it is to be offered to God, for which see

also

also *A.* 21, 25. Now for you who are a Learner, to frame your self to *pray* orderly and pertinently, you may look into, and meditate upon *A.* 4. compar'd with *A.*100, 101. for a *Preface*. Then pass on to *confess* your original sin, by considering (and if you will you may take your Pen and write out particulars prayer-wise) *A.*14, 15, 16. compared with *A.* 13. Then you may particularize your actual transgressions, by considering what is *forbidden* in every *Commandment* of the Law, and acknowledging those sins, which by looking into that glass you find your hearts to upbraid you with, *A.* 47, 51, 55, 61, 65, 69, 72, 75, 78, 81. Then you may see their aggravations, *A.*83, 84. with their Explanations. Then the consequents or punishments due to transgressors, *A.*17, 18, 19. Hereupon consider the *Gospel* requires *Faith* and *Repentance*, *A.*86, 87. Then come to the next part of Prayer, *viz. Petition*. Here you may have directions to pray for the *Spirit*, working in Effectual Calling, *A.*29, 30, 31. Pleading *Christs* mediation, *A.*23, 24, 25, 26, 27, 28. and seeking particularly, that God would give what he *requires* in his holy *Commandments*, *A.* 46, 50, 54, 57, 64, 68, 71, 74, 77, 80. compar'd with *A.* 101, 102, 103, 104, 105, 106, and *A.* 33, 34, 35, 36. still collecting and compacting such *materials* out of these *Articles*; and the *Scriptures* proving of them, with what follows (where it is needful) in the *Explanation* more briefly or largely, as every ones present condition and circumstances require. Now for the remaining part of Prayer, which is *Thanksgiving*, you will better know what you are to give thanks for, by seeing what *sins* or *evils* God hath kept you from; and what *good* things he hath bestow'd upon you. And this you will materially discern, by considering well what you have *confess'd* and *petition'd*; then it will be further helpful to meditate upon *A.* 9, 10, 12, 20, 21, 22, 31, 32, 85, 88, 89. For *Conclusion* read *A.*107. with the Scriptures and Explanation. Turn to these *Articles*, as you see them noted here thus minutely for the sake of you (who need such direction) and yours, some of whom possibly you may engage to write what you shew them in this order, or when you read to them, for the teaching of them to be more methodical, in learning to pray, and that longer or shorter, as occasion requires, for their own and others edification. But still remember, *It is the Spirit likewise that helpeth our infirmities*, *Rom.*8. 26. So that our

prayers

prayers through Christ may be truly acceptable to God, and a means of our sanctification. I do not urge you in every prayer to insist on every head here, or restrain you to these, only shew you a way how to use these; neither would I tye you to this way, but advise you to exercise your spiritual senses to discern, and have regard to your own occasions, and the enlargement of your own hearts, that out of the abundrnce of them, in faith and humility you may express your minds to God in Scripture-language, from a feeling of our own wants. Thus I have took the freedom to suggest something of *help in this kind*, to those who may either desire or need it. But I impose nothing upon any one, which God hath left free. I hope none that know me well, will judg me to be so narrow-spirited. I have only offered a guide to the weaker, for to bring to their mind needful matter, under the three main parts of Prayer, *viz. Confession, Petition, Thanksgiving.* It may be some will begin with *Petition* or *Thanksgiving*, and then *Confession*, or vary and use them interchangeably, as in prudence they think best for that season, or are moved by the holy Spirit to omit, or but touch on one, or the other part, and stay most on the third, which may do well. The great care to be took, is that the party *praying* perform this necessary duty with *hearty* and *sincere devotion*. But I humbly conceive, it were of great advantage, for one or more serious *persons* in a Neighbourhood, who have better understanding (after the reading this I now write to you) to shew unto those of meaner abilities, the import of this advise for the use and improvement of this small token for their *knowledg* and *practise*. Perhaps the *School-Master* may think it expedient to do it for some of his *Scholars* in the highest Form. However I could perswade my self some *unexpriene'd* in praying (especially towardly young ones) will rejoice to be directed. I have lately known some who have been much changed and wrought upon by the serious reading of such a Book as this, given and heartily recommended to them. It would do well in your *Family-reading* of it, if some of the House would turn to the *Bible*, and find out the *Texts*, that you may with your own eyes see them *there* as cited. I doubt not but you will find them, unless possibly by the error of the *Printer* (which yet I know not) there may be somewhere a failure; but then

then you having the *words*, a little ſearching of the Scripture will ſoon amend that (if it ſhould be ſo). But I fear in being thus particular for your *profit* (which I aim at) I ſhall run my ſelf beyond my projected *bounds*. It remains I ſhould ſubjoin ſomething of,

III*dly*, Some ſhort *general Rules*, conſonant to Scripture, and grounded moſtly upon *theſe cited* in this *little Book* which may be of concernment to *all*; to help both *ſuperiors*, *inferiors*, and *equals*, in the *practice of godlineſs*. Wherefore that you may by *this Mannual* grow better, which I humbly beg of our good God.

(1) *Keep your end in your eye, and think much on the means preſcrib'd to attain it, and how you may beſt uſe them.* You muſt make Religion your buſineſs; and that requires you to aim at the glorifying of God, and the enjoying of him, the ſaving of your own ſouls, according to the Rule God hath given you in his word. In all your employments, whether in your general or particular Calling; and all your enjoyments, whether ſpiritual or temporal, magnifie the Name of God, extol his excellency and perfection in thought, word, and deed. Endeavour to carry your ſelves ſo agreeable to his mind, that you may pleaſe him, and be accepted of him. 'Tis a ſmall matter then how you are cenſur'd in mans judgment.

1 *Cor.*6. 20. *Mat.*16.26. *Rom.*11.36. *Pſal.*50.23. *Mat.*5. 16. *Pſal.*144.15. 1 *Cor.*13.12. 2 *Tim.*3.15,16. 2 *Cor.*5.9. 1 *Cor.*4.3.

(2) *Bethink your ſelves, who God is, and that you your ſelves are dependants upon him.* Oh! labour to have right notions of him who is wholly a ſpiritual, inviſible, independant being of himſelf infinite in all perfection, as none elſe is or can be, a moſt gracious and merciful rewarder of all thoſe that diligently ſeek him. Who is but *one*, yet diſtinguiſhed into three perſons, or ſubſiſtents, all equal in power and glory; and doing all things moſt wiſely and powerfully. Remember by him you were made and are govern'd; in him you live, move, and have your beings; and can do nothing without him, who is every-where, and will every-where be worſhipped in ſpirit and truth.

Job. 4. 24. *Job* 10. 4. *Exod.* 3.14. *Job* 11. 7,8,9. *Heb.*11.6. 1 *Tim.* 2. 6. 1 *Joh.* 5. 7. *Pſal.* 104. 24. *Job* 1. 3. *Act.* 17. 28. *Neh.* 9. 6. *Joh.*15.5. *Luk.*12.26. 2 *Cor.*3.5. 1 *Chron.*28 9, 10. *Jer.*23 23,24. 1 *Cor.*3.16,17. (3) *Con-*

(3) *Consider well what an happy state man was in, when he came first out of Gods hands; and into what a sad plight of sin and misery you and all other meer men and women are faln.* Be sure no blessing can be expected, but a curse, so long as you abide in a state of corrupt nature, unregenerate; tribulation and anguish do attend every mothers child of you, both here and hereafter. Yet,

*Psal.*8.4,5. *Gen.*2.7. *Job* 35.10,11. *Mat.*10.28. *Eccles.*12.7. —7.29. *Rom.* 3.9, *&c.*—5.19. *Gen.*3.6.—6.5. *Eph.*2.1,2,3. *Jer.*4.22. *Tit.*3.3. *Gal.*3.10. *Joh* 3.3. *Lam.*3.39. *Rom.*2.9.

(4) *Hearken attentively to what is done and and offered by our gracious Redeemer for your restoration.* What offices he hath of Priest, Prophet, and King, both in his estate of Humiliation and Exaltation. Oh be affected with the glad tidings he brings, who came to save his people from their sins; and is the great Peace-maker, and only Mediator betwixt God and man, ready to save to the uttermost all poor sinners that come unto God by him, in that new and living way which he hath consecrated for us, through the vail, that is to say his flesh.

*Mat.*1.21. *Act.*4.12. *Joh.*1.14,48. *Eph.*2.14,15. 1 *Tim.*2.5. *Mat.* 11.28, *&c. Joh.*6.37. *Heb.*10.20.

(5) *Ponder throughly upon, and readily receive what help the Holy Spirit is pleas'd to afford in working of effectual grace, and see the necessity of it.* He is a most free agent, and stands ready to enlighten the mind, and convince of sin, righteousness, and judgment, to encline the will, soften the heart, and put a principle of grace within it, or else it would remain strong under all the rebukes and exhortations of the word.

Joh. 3.5,6. *Eph.* 2.8. *Phil.* 2.12. *Joh.* 16.8. *Act.* 16.14. *Heb.*4.12. 1 *Cor.*6.17. *Rom.*8.28. 2 *Thes.*2.13,14. *Ezek.*36.26. 2 *Cor.*3.3,6.

(6) *Look your selves often in the glass of Gods holy Law, and therein take notice of your own deformities.* See how much you fall short of what God calls for, and how much you do of that which he forbids. This will be a means to come to a distinct sight of your own vileness and sinfulness; as also if you are renewed, how you ought to walk; but

but that you can never merit Gods favour by the best works of the Law. Yet you ought mightily to oppose the first motions and risings of any corruption in your hearts, and carefully to avoid all such occasions as are likely to give advantages to those corruptions, and betray you into their hands.

*Mal.*4. 4. *Jam.*1. 23. *Rom.*7. 7. *Gal.*3. 10,22. *Jam.*2. 10. --3. 2. 1. 25. *Mat.*5. 18,19. 1 *Tim.*1. 8. *Rom.*4. 2. *Gal.* 2. 16. *Luk.* 17. 10. *Jam.*1. 14. --4. 7. 1 *Thes.*5. 22. *Mat.*13. 37. *Mat.* 26. 41.

(7) Hereupon, *Enter into your Closets, be convinc'd of, sigh and mourn over your own impotency, inability, and unwillingness to come to Christ, till you are effectually drawn.* Alas! you find by comparing your selves with the Law, that you are neither able nor willing of your selves to keep the Commandments, but do daily break them in thought, word, and deed; yea and with aggravating circumstances in the sight of God, deserving his wrath and curse both in this and the future world: Which may make you sit down and bemoan your low estate, and cry out, *what shall we do to be saved?* Then,

*Joh.*6. 44,45,65. --5. 40. 1 *King.*8. 46. *Eccles.*7. 20. *Prov.*20. 9. *Col.*1. 21. *Gal.*5. 17. 2 *Cor.*10. 5. *Isa.*46. 8. *Act.*2. 37. --16. 30.

(8) *Look up to Christ by an eye of faith, trust to him alone, and repent of your sinfulness, which keeps you from God.* Consider him who hath satisfied Divine Justice, as he is offered in the promises; and give credit unto them, which are in him Yea and Amen. Put your affiance in him alone, who is the Saviour, for acceptance of your persons, remission of your sins, and obtaining of eternal life. God was in Christ reconciling the world unto himself; your great great concern then is, to receive him who saves his people from their sins; resign up your selves unto him as Mediatour, and through him unto God. Be sorrowful after a godly sort, for all that which offends him, which is not only an outward forbearance of sin, but a particular inward loathing and hatred of all sin as sin, striving against it, and endeavouring to mortifie it.

*Act.*6. 31. --2. 38. --3. 19. 1 *Joh.*5. 13. *Phil.*3. 7,8,9. *Joh.* 3. 14,15. --6. 29,47. *Act.*13. 38,39. *Isa.*28. 12. *Prov.*3. 5. 2 *Cor.*5. 19.

Joh.

*Joh.*1.12. *Rom.*5.11,17. *Mat.*1.21. *Zach.*12.10,*&c. Act.*3.31. *Pſal.*119. 104. --97. 10. *Jam.*4.8,9,10. *Act.*8.22. *Col.*3.5.

(9) *Be careful to obſerve the inſtitutions of Chriſt, and all his Ordinances as he hath preſcrib'd.* Hear, Read, Receive the Sacraments as he hath appointed, waiting for the Spirit, who makes all means effectual. Oh! delight to meet God in publick Ordinances, and give up your ſelves to be ruled and directed by him therein. And therefore take a very eſpecial care for the due obſervance of the *Lords-day*, which is appointed for the more ſolemn worſhipping of God, and the benefit of man to refreſh him with heavenly things. This you ſhould ſpend in the Lords-work, and not in worldly pleaſures or profits. I can aſſure you, the *Author* of this *Explanation* did make great conſcience hereof, and expreſs'd much diſtaſte of thoſe who did ſleight or prophane it. The *laſt Sermons* he preach'd were to urge a due obſervance of the *Lords-day*. And on the *Lords-day-morning* * a little before he departed hence, *He* told us, *He was going to keep a Sabbath in heaven*, and here *ſtrangers did not intermeddle with his joy.*

*Mat.*28.*ult. Iſa.*63.5. *Pſal.*19.8. *Joh.*5.39. *Act.*26.18. *Rom.*10. 13. 1 *Cor.* 3. 7. --12.13. *Jer.*31.31,*&c. Col.*3.16. *Mark* 16. 16. *Luk.*22.19,20. *Mark* 2.27. *Iſa.*56.6.--58.13. * Decemb. 1. 1670.

(10) And laſtly, *Be much in prayer to God, through Chriſt, In the Spirit*; which indeed ſhould go before, accompany, and follow after daily mercies, other duties and enjoyments. You ſhould conſtantly perform this Duty with all intention of mind, and heartineſs both in publick, and your Families at all praying-ſeaſons, and more eſpecially in ſecret; which if you rightly do, from a pure heart, a good conſcience, and faith unfeigned, according to the Rule to meaſure our requeſts by, to the honour of God, in the Name of his beloved Son; will keep up the life of Religion, and be prevalent for a bleſſing upon all you take in hand and enjoy.

Mat. 26. 41,42. *Col.*4. 1. *Phil.*4. 6. *Mat.*6. 6. *Joh.*15. 16.--16. 23,26. *Pſal.*66. 18. 1 *Joh.*5.14. *Heb.*4. 16. *Rom.*8. 26, 27. *Pſal.* 92. 1, 2. --50. 15.

Thus, *My Friends*! I have as briefly as I could, laid befor

fore you these *Ten Directions*, to help you in your *Christian practice*, agreeable to the materials more largely spoken to in the *Book* it self. I earnestly intreat you, to work them upon your hearts, and set in heartily to practise by the prudent use of these *Helps*. I have unto them affixed *Texts* of Scripture, which do abundantly prove them. It may be some of you will not only turn to them in your *Bibles*, and read therein the proofs confirming each *direction*, (grounded for the main upon the *Articles*, as these are upon *Scripture*), but will take the pains to *write out* the Scriptures at large in a Paper-book, as they fall under the general heads, which would be a notable means to imprint them in your minds, and deeply affect your hearts with the things, and engage you to do as God in his word requires

That you may all *consent to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness. Fear God and keep his Commandments.* Be happy in *knowing* and *doing* of these things is that I aim at. And believe it, Friends! If I my self do not in some measure endeavour, through *Christ* enstrengthening me, to live agreeable to these *Directions* I have now given to you, I must expect the wrath of God should abide upon me. And if you remain heedless and careless after you have received or rejected this Token of my love to your Souls, it will be a Witness against you. But Beloved! I am perswaded better things of you. That the God of Heaven may make you all wise unto salvation, and bless these and all other endeavours for your spiritual, temporal, and eternal welfare, is the unfeigned Prayer of

1 Tim. 6. 3. Eccl. 12. 13. Joh. 13. 17. Phil. 4. 13. 1 Cor. 9. 23, 27. Mat. 10. 13, 14, 40. Luk. 10. 16 1 Thes. 4. 8 Joh 12. 25, 48.

Aug. 3. 1675.

Your Friend and Remembrancer from, and unto God,

Ri. Adams.

To the Reader.

Chriſtian Reader!

TO *promote that* knowledg *without which the* Prov. 19. 2.
mind is not good, and holineſs *without which* Heb. 12. 13.
no man ſhall ſee the Lord, I acknowledg my ſelf to lye under the greateſt obligations. In order whereunto, conſidering the neceſſity and uſefulneſs of inſtructing ſouls diſtinctly, in the Principles of Chriſtian Doctrine, *i. e. thoſe fundamental Truths on which life or death doth depend, and wherein the very eſſentials and vitals of Chriſtianity do conſiſt; and having by me this* ſhort and eaſie Explanation *of thoſe Catechetical* Articles of Religion *moſt generally received amongſt us, I thought good to publiſh it. More eſpecially for the ſakes of ſome in a remote Corner (whoſe ſouls welfare I greatly deſire) where they want thoſe helps ſome others enjoy; many are poor, others unacquainted with, or loth to buy good books; and where this particularly for the ſake of the* Author *(who drew his firſt breath there) may likely be received with greater kindneſs, and read with better care. I am not ignorant that others have done well before, both formerly and lately, in one and another way, for the explication of theſe common, but greateſt matters, collected out of Holy Scripture, and laid together in a ſmall room by men of skill in the trueſt* method, *that the weak may ſoon underſtand and remember them, which I heartily rejoice in: Yet had I been more timely conſiderate enough, this might have appeared abroad e're ſome of thoſe larger and much commended, were publiſhed. However now it cannot be unſeaſonable in this debauching age, to contribute a*

further aid, for the ſound principling of hopeful youth. Here *likely will be ſome advantage either for matter or manner ſuggeſted, which others have not took notice of, for the opening or evidencing of Truth, and recommending particulars as at one ſight to our proſpect. Beſides, ſome may receive ſatisfaction, and take pleaſure to ſee here the* Harmony *and fair agreement of theſe Principles with thoſe our Forefathers zealouſly profeſs'd to hold at the beginning of our* Reformation *from* Popery *in King* Edward the Sixths *and Queen* Elizabeths
1552. *days. 'Tis plain, from a view of what is here annexed,*
1562. *and preſented to us, as* atteſting *theſe ſeveral Aphoriſms*
Artic. *or Propoſitions; that the* Articles *and* Homilies *of*
XXXV. *the* Engliſh Church *under the particulars ſpeak the ſame things. Theſe then are ſuch Inſtitutions of a Chriſtian man, as are conſonant to Holy Writ, the ſober and wholeſome Doctrines of thoſe Proteſtants who liv'd in theſe Kingdoms before us, and I hope will find entertainment with our poſterity when we go to reſt with our Fathers. For I ſuppoſe it is eaſie to diſcern through all diſingenuous aſperſions; that whoever drew them up in our age, and by what warrant, they are ſo far from being* Novelties *to Reformed Engliſh men, that*
13 Eliz. *they materially had in the former age the* Authority of
c. 5. a Convocation and an Act of Parliament. *Be ſure the moſt learned and godly Primate* Uſher *ſoon after their firſt publication did highly value them* thus *digeſted by ſeveral learned Divines in the* order *they be here explain'd. And another very reverend and holy perſon yet*
1655. *alive, in the* Confeſſion of his Faith, *printed twenty years ago,* cap. 2. S. 3. *did declare, He* heartily approv'd of this *Form of ſound words,* and of all therein contain'd; *aſſuming, that* He took it for the beſt Catechiſm that ever he ſaw, and the *Acts* contained for a moſt excellent ſum of the Chriſtian Faith and Doctrine, and a fit Teſt to try the Orthodoxneſs even of Teachers themſelves. *Such Teſtimonies might perhaps occaſion this labour in the* Explanation *of them, which I do here preſent to you, as the* Author *left it penn'd for his own private uſe in his Catechetical teaching*

ing of those committed to him. I liked not to make any addition or alteration; though had he liv'd, and ever thought of publishing it, (as it is not unlikely he might have done, for the same charitable use it is now design'd) no question but it would have been all better proportion'd, enlarg'd, and alter'd, yea and (if needful) put into a more comely dress. This I conceive was the only draught of it; which I the rather intimate, that if any defects or mistakes be found in this Explanatory Comment, there may be no unkind reflection made upon him who went to Heaven some time since. And whiles upon Earth shew'd himself, both in the University *and elsewhere, to be one of good learning, and true holiness, a fervent preacher and real practiser of the Duties herein explain'd, and particularly of so sweet and peaceful temper that his* moderation was known unto all *those who did familiarly converse with him. There be other* Notes of his *(with these, left to my disposal) and* some *of those* practical Sermons *upon some* Texts *of Scripture, on which I find not any in the late printed* Catalogues, *or but few to have treated; which as they are desired earnestly by some, so if they are by more thought useful, may in time come abroad.* This, *such as it is, will I hope be no disparagement to* him *that is gone, but give us to understand,* he *had clear Notions of the* main points of Religion, *which* he *made his own business, and which if* they *(peculiarly young ones) into whose hands it shall come, be inclin'd cordially to embrace, by the heedful reading and perusing* hereof, *it will help to perpetuate the* memory of the just *deceased; and be matter of rejoicing to his surviving Brother, who is really* desirous to serve you in love,

Dec. 11. 1670.

Aug. 2. 1675. R. A.

In the Principles of Religion are considerable, the

I. *End*, Gods glory, and mans happiness, *A.* 1. C. L.
II. *Means*, or Rule Scripture, *A.* 2. requiring, *A.* 3.

- I. Faith concerning
  - *God* in his
    - Essence, *A.* 4, 5.
    - Subsistence, *A.* 6.
    - Operations, which are
      - his Decrees, or purposes, *A.* 7.
      - the execution of them, by
        - Creation
        - Providence respecting
          - All, *A.* 9, 11,
          - Man, *A.* 10, 12.
  - *Man*
    - Created by God, *A.* 13.
    - Faln by sin, described in
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      - special, act, *A.* 15.
      - from its subject, *A.* 16.
      - effects,
        - sinfulness, *A.* 17, 18,
        - misery, *A.* 19.
    - Restored by Grace where of the
      - Covenant of Grace, *A.* 20.
      - Redeemer, who
        - is described, *A.* 21.
        - became man, *A.* 22.
        - executeth offices, *A.* 23,
          - of Priest, *A.* 24.
          - Prophet, *A.* 25,
          - King, *A.* 26.
        - both in his state of
          - Humiliation, *A.* 27.
          - & Exaltation, *A.* 28.
      - Participation of the benefits of Redemption,
        - by the Spirit, *A.* 29.
        - in effectual Calling, *A.* 30. where of the
          - Nature of it, *A.* 31.
          - Benefits, *A.* 32.
            - in this life
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                - Justification, *A.* 33.
                - Adoption, *A.* 34.
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              - secondarily, Assurance, *&c. A.* 36.
            - at
              - death, *A.* 37.
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- *Law*, summ'd up in the Ten Commandments, *A.* 40, 41, 42.
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      - II. *A.* 48, 49, 50, 51, 52.
      - III. *A.* 53. 54, 55, 56.
      - IV. *A.* 57, 58, 59, 60, 61, 62.
      - V. *A.* 63, 64, 65, 66.
      - VI. *A.* 67, 68, 69.
      - VII. *A.* 70, 71, 72.
      - VIII. *A.* 73, 74, 75.
      - IX. *A.* 76, 77, 78.
      - X. *A.* 79, 80, 81.
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- *Gospel*, requiring and enjoining C. III.
  - Graces, *A.* 85.
    - Faith, *A.* 86.
    - Repentance, *A.* 87.
  - Ordinances, *A.* 88.
    - Word, How
      - effectual, *A.* 89.
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    - Sacraments, How
      - effectual, *A.* 91.
      - Describ'd, *A.* 92.
      - Divided, *A.* 93.
      - Baptism,
        - What, *A.* 94.
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      - Lords Supper
        - What, *A.* 96.
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        - Preface, *A.* 100.
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Principles of Chriſtian Religion, in an 107 Articles, with a ſhort and eaſie Explanation.

CHAP. I.

Of things to be believed, *comprehended in the* Apoſtles Creed: *Or a brief Sum of Chriſtian Doctrine, which ought to be* received *or* believed.

Articles of Religion, 1562. *Artic.* 8. For they may be proved by moſt certain warrant of Holy Scripture.

A. 1. MAns chief End, is to glorifie God *a*, and to enjoy him for ever *b*. *what is the chief End of Man?*

a 1 Cor. 10. 31. *Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.* *b* Pſal. 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.*

Homil. 3. *Of Salvation.*——Above all things, and in all things to advance the glory of God, of whom only we have our ſanctification, juſtification, ſalvation, and redemption.

Expl. 1. In which *A.* there are these four things to be explain'd: (1.) What we are to understand by a *mans end.* And the Answer is, That by a *mans end* we mean that which a man doth intend or aim at in all his actions; or that which he does propose to himself as the reason of what he does; *ex. gr.* when you see a man building a House, if you ask him the reason why he builds a House, or what he intends in so doing; his answer will be, to dwell in it: And here, his dwelling in his House, when he hath built it, is his *end* in building his House. So again, when you see a man going to Church, if you ask him what he goes to Church for; he'll presently tell you, to hear a Sermon: Now this being that which he does design in going to Church, *sc.* to hear a Sermon, it may very well be called his *end* in going to Church. But then 2*dly*, It is next to be explained, what is meant by a mans *chief end*: Now a mans *chief end*, is that which he doth principally aim at in all his actions. As to keep to the last instance, though it be a mans *end* (in going to Church) to hear a Sermon; yet that is but a *lower end*, and that which he does only design in order to his *chief end*, which is to glorifie God, and to enjoy Communion with God, by hearing his word: This Question therefore (*What is the chief end of man?*) is (*q. d.*) what is mans chief errand into the world? or what did God make man for? or what

what is the great buſineſs that ſhould take up the greateſt part of a mans time, thoughts, cares, affections, and endeavours, whilſt he lives in the world? or what is it that a man is principally to drive at in all his words, thoughts, and actions, in all his duties both to God and man, and in all his dealings with the world? Now this is that which ſhould be his general drift in all, *ſc.* To glorifie God, and to enjoy God both in this world and a better. And this is the plain meaning of thoſe Scriptures which are here made uſe of as proofs. But (alas) is it not ſadly to be lamented, that the corrupt generality of people, have quite forgotten what errand they were ſent about into the world; whilſt ſome make worldly honours and preferments their *chief end*, as the ambitious; others make worldly gain and profit their *chief end*, and that which they mainly drive at, as the covetous; and others do make their carnal pleaſures, delights, ſports, and paſtimes their *chief end*, as if God had put them into the world, as the *Pſalmiſt* reports of the *Leviathans* being put into water, to play therein: and this is the caſe of the younger ſort generally of vain and wicked people, who either do not know, or will not conſider, that the end of their Creation was to honour and enjoy their Creator, both here and hereafter. 3*dly*, What it is to *glorifie God*, may be thus explained; namely, it is to live according to his will revealed in his word; or, it is to think,

ſpeak, and do according to the *Rule* of his word. (1.) We *glorifie God* in our thoughts, or in our hearts, when we dare not allow our ſelves to think any thing that is not ſtampt with Gods authority and allowance; and more particularly, when our thoughts of God, of his works, words, and all that relates to him, are ſuch as do become his excellent Greatneſs. So when we fear, love, admire, truſt, and deſire him above all. (2.) We *glorifie him* in our words, when our ſpeech is not corrupt, vain, and idle, but ſeaſoned with grace. (3.) In our actions, when we make his word our rule, and his glory our great and general *end* in all our actions. 4*thly*, What it is to *enjoy God*; we may beſt conceive of it, by what it is to enjoy a friend: Now this is, we know, to have his preſence, company, and converſe, and to take delight in his ſociety. So to *enjoy God*, it is to converſe with God, to be well-pleaſed with his gracious preſence, and not only to have him to be our Friend, or Father, but to entertain this King of glory in our hearts and affections. Or as wicked men do look upon the greateſt part of their enjoyment to conſiſt in (that which they miſcall) good-fellowſhip; ſo the Chriſtians *enjoying of God*, is to have fellowſhip with him: *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* And to maintain and keep up this fellowſhip with God for ever, it is to *enjoy him for ever*; which in reference

ference to a Christians enjoyment of God in glory, is called a being *for ever with the Lord*, 1 *Thes.* 4. 17.

What Rule hath God given to direct us how we may glorifie and enjoy him?

A 2. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*), is the only Rule to direct us how we may glorifie *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.* *d* 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* *e* 1 Joh. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Artic. vi. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. *Homil.* 1. Unto a Christian man there can be nothing either more necessary or profitable, than the knowledg of holy Scripture; for as much as in it is contained Gods true Word, setting forth his glory, and also mans duty. — As many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which they can neither sufficiently know God and his Will, neither their office and duty. — Let us willingly search for the well of life in the Books of the Old and New Testament, and not run to the stinking Puddles of mens Traditions, (devised by mens imagination) for our justification and salvation.

*Expl.*2. When the written *Word of God* is here called a *Rule*, we may understand it thus; That as an *Artificer*, suppose a Mason or Bricklayer, in raising a Wall, or a Carpenter in squaring a piece of Timber, makes use of his Rule, and by applying this to his work, comes to know whether it be streight or crooked: So the Christian, who would order his spiritual Building or Conversation aright, so as to glorifie and enjoy God, he must lay every stone in this spiritual Building by this *Rule*; he must square all his thoughts, words, and actions by this *Line* and *Level*, and thereby he may come to know what is right and what is wrong, what is sin and what is duty, what is true and what is false; and so accordingly may *cease to do evil*, and *learn to do well*; believe that which is *true*, and reject that which is *false*; nor is the Old Testament alone this *Rule*, nor the new Testament alone, but *both together*; and both together they are the *only Rule* of Christianity; neither is there any other ordinary, sufficient Rule to direct a Christian, either how he may serve God acceptably, or enjoy God eternally, but this written Word. (1.) The *Pagans Rule*, or *Light of Nature*, or what may be known of God by the things which are made, is not sufficient to this end, because it cannot discover Christ to us, which is the only means of salvation. (2.) The *Papists Rule* of *Tradition* is no good Rule, because fallible and contradictory in many things to the Rule of Scripture,

ture. And (3.) for the very ſame reaſon, the *Quakers Rule* is no good Rule, I mean their *Light within*, becauſe oppoſite to the light of the Word without; and therefore it remaineth that the written Word is the only Rule.

What do the Scriptures principally teach?

A. 3. The Scriptures principally teach, what man is to *believe* concerning God, and what *duty* God requireth of man *f*.

f 2 Tim. 1. 13. *Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.*

Artic. vi. Holy Scripture contains all things neceſſary to ſalvation; ſo that whatever is not read therein, or prov'd thereby, is not to be required of any man that it ſhould be believed as an Article of Faith, or be thought neceſſary or requiſite to ſalvation.

Homil. 1. In holy Scripture is fully contained what we ought to do, and what to eſchew; what to believe, what to love, and what to look for at Gods hand at length.

Expl. 3. There are two things principally which man is to believe concerning God, and they are the two main *foundations* of the Chriſtian Religion, in the practice of it: (1.) That *God is*, or that there is ſuch a being who is in and of himſelf abſolutely perfect, and who gives Being to all his Creatures. (2.) That he is *a rewarder of thoſe that diligently ſeek him*, namely, in and through Chriſt, *Heb.* 11. 6. or that it is not in vain to love, ſerve, and obey this God. And there is but one thing,

in the general, which God requires of man, namely, a free and full compliance with his will, whether in the doing or ſuffering part of Religion.

A. 4. God is a Spirit *g*, Infinite *h*, Eternal *i*, and unchangeable *k*, in his Being *l*, Wiſdom *m*, Power, Holineſs *n*, Juſtice, Goodneſs, and Truth *o*. *What is God?*

g Joh. 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth.* *h* Job 11. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* *i* Pſal. 90. 2. *From everlaſting to everlaſting thou art God.* *k* Jam. 1. 17. *The Father of lights, with whom there is no variableneſs, neither ſhadow of turning.* *l* Exod. 3. 14. *And God ſaid unto Moſes, I am that I am; and he ſaid, thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you,* *m* Pſal. 147. 5. *Great is our Lord, and of great power, his underſtanding is infinite.* *n* Rev. 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* *o* Exod. 34. 6. *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth:* 7. *Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.*

Homil. xvij. It paſſeth far the dark underſtanding and wiſdom of a mortal man to ſpeak ſufficiently of that Divine Majeſty which the Angels cannot underſtand. *Conſidering* the unſearchable nature of Almighty God,---to reverence and dread his Majeſty,---excellent Power,---incomparable Wiſdom,---inestimable Goodneſs,---to take him for God Omnipotent, Inviſible.

Expl. 4.

Expl. 4. *g* A *Spirit*] (*i.e.*) A Being which has not fleſh and bones as we have, *Luk.* 24. 39. has not hands, or feet, or any bodily parts, no nor any bodily properties neither, as length, breadth, heigth, depth, thickneſs, ſhape, or colour; ſuch a Being as is not, cannot be (as God) the object of any of the Five Senſes; for no man has ſeen God at any time, *&c.* but is inviſible, and abſolutely perfect, becauſe he does not depend upon any thing elſe, either for what he is, or for what he does. *h Infinite*] *i.e.* without any limits or bounds to his perfection, an unconfined Eſſence, abſolutely free from all meaſure or determination of time, place, or degrees. *i Eternal*] *i. e.* without beginning or end of days, or ſucceſſion of duration; always the ſame, before and after time, ever preſent, infinitely above all circumſcription of motion, according to former and latter. *k Unchangeable*] (*i e.*) he can never ceaſe to be what he is, (the true God) nor can he alter at all, ſo as to be more or leſs God than he is, nor more or leſs perfect; for ſaith he, *I am God, I change not.* *l In his Being*] for when the Son of God, who is very God, became man, he did not ceaſe to be God. *m In his Power*] for this being infinite, it is not capable of an alteration, either by adding to it, or taking from it. And the ſame may be ſaid concerning his *Wiſdom*, for the very ſame reaſon; for how can he be more or leſs wiſe than he is, who is infinite in *Wiſdom* and *Knowledg*?

n In

n In his Holineſs] *i. e.* he cannot be more or leſs holy than he is; or be more or leſs inclin'd or obliged to act ſuitably to the perfection of his own nature, than he is already. *o In Juſtice, Goodneſs, and Truth*) *i. e.* he cannot be more juſt, good, and true than he is, nor leſs juſt, good, and true than he is, becauſe he is Juſtice, Goodneſs, and Truth it ſelf; and is all theſe, and has all theſe in infinite and abſolute perfection, and therefore he is unchangeable in theſe.

A. 5. There is but one only *p*, the living and true God *q*. *Are there more Gods than one?*

p Deut. 6. 4. *Hear, O Iſrael, the Lord our God is one Lord.*
q Jer. 10. 10. *But the Lord he is the true God, he is the living God, and an everlaſting King.*

Artic. I. There is but one living and true God, everlaſting, without Body, Parts, or Paſſions; of infinite Power, Wiſdom, and Goodneſs, the Maker and Preſerver of all things, both viſible and inviſible.

Expl. 5. *(i.e.)* There is but *one only* abſolutely ſupreme and perfect Being, who is the Maker and Governour of all things; for as for Magiſtrates, though they be called gods, *I have ſaid ye are gods*, *Pſal.* 82. 6. yet they are ſo only by way of repreſentation, only becauſe they do repreſent God in his Authority and Government: And for Idols, though they be called gods, as there be of this ſort gods many,

ny, yet theſe gods of the Heathen they are falſe gods, and upon that account are everywhere diſparaged in Scripture. And though the Devil himſelf be called *the god of this world*; yet 'tis only becauſe he is Gods Ape, ruling and working in the *children of diſobedience*, *Eph.* 2. 2. (but by Gods permiſſion) as God does in his own children. So that it ſtill holds good, that to us there is but *one God*, *of whom*, *and by whom are all things*, 1 *Cor.* 8. 6.

How many perſons are there in the Godhead?

A. 6. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt *r*, and theſe three are one God, the ſame in ſubſtance, equal in power and glory *s*.

r Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* *s* 1 Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

Artic. I. And in unity of this Godhead there be three perſons, of one ſubſtance, power, and eternity, the Father, the Son, and the Holy Ghoſt.

Expl. 6. In this *A.* there are three things to be explained; as, (1.) The meaning or nature of a *Divine perſon*. (2.) How they are ſaid to be *three perſons*. (3.) How diſtinguiſht from each other. For the underſtanding of the

the *first*, we are to know, that by a *perſon* in the general we mean a ſubſtantial compleat Being (whether viſible or inviſible); having underſtanding, will, and ſubſiſtence by it ſelf, and diſtinguiſhed from any thing elſe by ſome peculiar property that belongs to it, and to nothing elſe beſides it ſelf; as there is ſomething peculiar in every one man to diſtinguiſh him from another; this for a *perſon* in general: But now for a *Divine perſon*, (or a perſon in the Godhead), 'Tis a ſubſtance that is undivided, and abſolutely perfect in Being, Underſtanding, Will, and manner of Subſiſtence; yet actually, really, and eternally diſtinguiſhed from any other perſon, by ſome relative property that belongs to it, and not to that perſon. (2.) For the *number* of the perſons in the Godhead, they are three; not only in the reckoning of man, or according to humane apprehenſion, but alſo in reality, and in Gods account; whether men ſhould reckon them ſo or no, and are therefore called a *Trinity of Perſons*. Yet (3.) though they be ſo *diſtinguiſhed* one from another, as that the Father is not the Son, and the Son not the Father, and the Holy Ghoſt neither Father nor Son; yet they are not, cannot be divided or ſeparated one from another, becauſe the whole and ſingle Godhead is wholly, coequally, and coeſſentially in all three, by virtue whereof 'tis ſaid, theſe *three* are *one*, (*i. e.*) one God.

A. 7. The

*A.*7. The Decrees of God, are his eternal purpoſe, according to the counſel of his own will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſs *t*. *What are the Decrees of God?*

t Eph. 1. 11. *Being predeſtinated, according to the purpoſe of him who worketh all things after the counſel of his own will.* 12. *That we ſhould be to the praiſe of his glory.*

Artic. xvij.----Everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, &c.

*Expl.*7. In this *A.* we have (1.) the *nature* and *properties* of *Gods Decrees*, they are like Himſelf from everlaſting; whatever God did purpoſe and determine to do, or permit to be done, he did thus purpoſe from eternity. (2.) Here is the *Rule* of Gods Decree, *the counſel of his own Will*; and yet nothing that he decrees can be any other than reaſonable and good, becauſe by reaſon of the infinite perfection of his Nature, his Will is eſſentially juſt and holy, and cannot be otherwiſe. (3.) The *matter* of his Decrees, is, *whatſoever comes to paſs*, though there be never ſo much of that which we call hap-hazard in them. (4.) The *end* of his Decrees, *for his glory*; for God neither does nor deſigns any thing but for the higheſt end, and that is *his own glory*.

*A.*8. God

A. 8. God executeth his Decrees, in the Work of Creation *u*, and Providence *w*.

How doth God execute his Decrees?

u Rev. 4. 11. *Thou haſt created all things, and for thy pleaſure they are and were created.* *w* Dan. 4. 35. *He doth according to his will, in the army of heaven, and among the inhabitants of the earth.*

Homil. xvij. ——Praiſe of Almighty God,——in the conſideration of the marvelous Creation of this world, or—Conſervation and Government thereof, wherein his great Power and Wiſdom might excellently appear, to move us to dread and honour him.

Expl. 8. Here is ſhew'd, how God doth bring to paſs, what he hath purpoſed. (1.) In the work of *Creation*; by which we are to underſtand, not only Gods making the world and all things therein in ſix days, but alſo Gods producing or bringing into Being every thing elſe that came into Being ſince that time to the worlds end, whether it became a Being in an ordinary way, and by means, as in the natural generation of things; or in an extraordinary way, by the immediate or miraculous power of God. (2.) In the work of *Providence*, which is not only to be reſtrain'd to what is naturally good, as every creature of God is, but alſo reaches to what is naturally evil, as affliction, and to what is morally evil, as ſin.

A. 9. What

A. 9. The work of Creation, is Gods making all things *x*, of nothing, by the word of his power *y*, in the ſpace of ſix days, and all very good *z*.

What is the work of Creation?

x Gen 1. 1. *In the beginning God created the Heaven and the Earth.* *y* Heb. 11. 3. *Through faith we underſtand that the worlds were framed by the word of God; ſo that things which were ſeen, were not made of things that do appear.* *z* Gen. 1. 31. *And God ſaw every thing that he had made, and behold it was very good, and the evening and the morning were the ſixth day.*

To. 2. *Hom.* viij. God through his Almighty power, wiſdom, and goodneſs, created in the beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beaſts of the Earth, the Fiſhes in the Sea, and all other Creatures for the benefit and uſe of man. *Hom.* xij. Among all the Creatures that God made in the beginning of the World, moſt excellent and wonderful in their kind, there was none (as the Scripture beareth witneſs) to be compared in any point almoſt unto Man, who in Body and Soul exceeded.

Expl. 9. By the work of *Creation*, we are to underſtand Gods making of the world in time (or in the beginning) according as he had purpoſed from eternity, or before all beginning of time: and here it is obſervable, (1.) That this work is aſcribed *only to God*, the true God, in oppoſition to Idols; yet is not ſo to be aſcribed to any one perſon in the Godhead as to exclude the other; for all the three per-

persons, *&c.* Father, Son, and Holy Ghost, being one in Essence or Godhead, they must necessarily be one in working, or as it were joyn hand in hand in all external works, whether of Creation or Providence. And therefore when the Creation is ascribed (in the Apostles Creed) to the Father Almighty, it doth not exclude the Son or Holy Ghost from being Almighty, or from joining with the Father in the work of Creation; but only because the Father is the first in order of the three persons when we conceive of them, and because there might be in the Church an outward distinction made (but no real separation) among the three persons, in those works which are more eminently and peculiarly affirmed of each person, as that the Father creates, the Son redeems, and the Spirit sanctifies. (2.) That he did not, as an Artificer, begin his work upon or out of *materials*, which is beyond the skill of art and power of nature. (3.) Without any *instrument* or help; for (1.) There was nothing then in Being when he began his work, therefore no instrument. (2.) He needed none, being infinite in power. (3.) To have used any, would not have been so consistent with the glory of his Wisdom and Power. (4. *Obs.*) That he did his work in *six days*, that we might see it was a work of Wisdom and Counsel, and not of Chance; and to set us an example, to work *six days*, and rest the *seventh*. (5*ly*,) That he made

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all very good, in their nature, in their order and in their end.

A. 10. God created man, male and female, after his own image *a*, in knowledg, righteouſneſs, and holineſs *b*, with dominion over the creatures *c*. *How did God create man?*

a Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.* *b* Col. 3. 10. *And have put on the new man, which is renewed in knowledg, after the image of him that created him.* Eph. 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.* *c* Gen. 1. 28. *And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and replenish the earth, and ſubdue it; and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Homil. xij. He was made after the ſimilitude and image of God, endued with all kind of heavenly gifts; he had no ſpot of uncleanneſs in him, was ſound and perfect in all parts, both inwardly and outwardly, his reaſon was uncorrupt, his underſtanding was pure and good, his will was obedient and godly; he was made altogether like unto God, in righteouſneſs and holineſs, in wiſdom and truth; to be ſhort, in all kind of perfection. ——God made him Lord and Ruler over all the works of his hands. ——*Homil.* viij. Whom alſo he had created to his own image and likeneſs, and given him the uſe and government over them all, to the end he ſhould uſe them in ſuch ſort as he had given them in charge and commandment, and alſo that he ſhould declare himſelf thankful, *&c.*

Expl. 10. God created man male and female (*i.e.*) in both Sexes; man out of the duſt of the earth, and the woman of the Rib that he took out of the mans Side; which creation is to be underſtood concerning the bodies of both, not of the *ſoul* of either of them, for the ſoul was not made of any *materials* at all, but the reaſonable ſoul was immediately infuſed into their bodies when God *breathed into them the breath of life*; ſo that the *ſoul* is, *q.d.* the *breath of God.* There is a twofold image of God, (1.) That which is *in God*, and ſo Chriſt the Second perſon in the Trinity is ſaid to be the *expreſs image* of the perſon of God the Father, becauſe *in him the fulneſs of the Godhead dwells bodily.* (2.) There is the image of God which is *out of God*, or external to him; and ſuch an image of God was *man* in his firſt Creation, (1*ſt*,) In reſpect of his *ſoul*, and that more generally, in the *nature* of it, God is a *Spirit*, and ſo is mans ſoul; God's immortal, ſo that: But more particularly, (1.) In *knowledg* of what was neceſſary to be known by him in order to Gods glory or his own happineſs. (2.) In *righteouſneſs* or uprightneſs, (*i.e.*) his will did freely and fully comply with the will of God, the Law of God being written in his heart. (3.) In *holineſs*, or with a power to do Gods will perfectly. (2*dly*,) In reſpect of his *body*, wherein he did reſemble the *majeſty* (not the *ſpirituality* of God) for there was ſo much of *majeſty* eſpecially in mans countenance, that the inferior crea-

creatures did ſtand in awe of him. (3.) In reſpect of the *whole* man, becauſe in his dominion over the creatures, he did reſemble his Creator in his dominion over the World.

What are Gods works of Providence?

A. 11. Gods works of Providence, are his moſt holy *d*, wiſe *e*, and powerful preſerving *f*, and governing all his creatures, and all their actions *g*.

d Pſal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* *e* Iſa. 28. 29. *This alſo cometh forth from the Lord of hoſts, which is wonderful in counſel, and excellent in working.* *f* Heb. 1. 3. *upholding all things by the word of his power.* *g* Pſal. 103. 19. *His kingdom ruleth over all.* Mat. 10. 29. *Are not two ſparrows ſold for a farthing? and one of them ſhall not fall to the ground without your Father.*

Homil. xvij.——Conſervation and governance of the world,—of liberal goodneſs, which he daily beſtoweth on us his reaſonable creatures, for whoſe ſake he made the whole univerſal world, with all the commodities and goods therein.——Take him for God omnipotent, inviſible, having rule in Heaven and Earth, having all things in ſubjection, and will have none in counſel with him, nor any to aſk the reaſon of his doing; for he may do what liketh him, and none can reſiſt him, *Dan.* 11. For he worketh all things in his ſecret judgment to his own pleaſure, yea even the wicked to damnation, ſaith *Solomon*, *Prov.* 16.——God hath not ſo created the world that he is careleſs of it, but he ſtill preſerveth it by his goodneſs; he ſtill ſtayeth it in his creation.—To make our humble ſuits in prayers to his fatherly Providence.

Expl. 11. By Gods *actual Providence* we are to underſtand his ordering of all things in time, according to his eternal purpoſe, or the counſel of his own will; or in plain *Engliſh*, 'tis his doing what he will in the world, whether it be in Heaven or Earth. For further explanation of this matter, we are to know, (1*ſt*,) That (according to our apprehenſion) there are theſe *diſtinctions* and *kinds* of Providence, (1.) We have his *eternal* Providence, or his decreeing, purpoſing, deſigning Providence, which is nothing elſe but that frame, method, or order of government which was in the mind of God from everlaſting, before there was a world, or any creature in it to be govern'd, (and of this was ſpoken before.) (2.) His *actual* Providence, which he hath exerciſed ever ſince he made the world; as, (1.) In the *conſervation* of things in their beings, ſo that of all the ſpecies or kinds of creatures which he made he has loſt none. Individuals indeed do dye and periſh, and return to their duſt, but the ſpecies or kinds of creatures do not; men dye, (this and that and t'other individual perſon) in reference to their *bodies*; but man does not, or rather mankind does not. (2.) In the *actual* government of all things by his wiſdom, which he doth preſerve by his infinite power; for God does not do by the World as the Ship-Carpenter by the Ship, build and leave it, and never look after it more; but he doth look after the preſervation of it as the Owner, and

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the government of it as the Pilot. Other *diſtinctions* there are of Providence; as, (2.) That it is either *mediate* and ordinary, as where God makes uſe of means and ſecond cauſes, and therein does obſerve the order which he has ſet in nature, as *Hoſ.* 2. 22. and this order in nature is called the Law of nature: Or elſe *immediate* and extraordinary, when in the works of Providence, as well as of Creation, he works without means, as in the preſerving of *Daniel* in the Lyons Den. (2*dly*,) For the *matter* and extent of Providence, it reaches to all creatures, even to the Sparrows, and to the hair of the head. (3*dly*,) For the *manner*; and this (1.) *Holy*, or moſt perfect, or in a way ſuitable to the perfection of his nature. (2.) *Wiſe*, for he does not only do all in the beſt way, but for the higheſt end. (3.) *Powerful*, for he brings to paſs what he will have done with an almighty eaſineſs, and without any difficulty to himſelf.

What ſpecial act of Providence did God exercije towards man, in the eſtate wherein he was created?

A. 12. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience *h*, forbidding him to eat of the tree of the knowledg of good and evil, upon pain of death *i*.

b Gal. 3. 12. *And the law is not of faith, but the man that doth them ſhall live in them.* *i* Gen. 2. 17. *But of the tree of knowledg of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt ſurely die.*

To. 2. *Homil.* xxi. God, as ſoon as he had created man, gave unto him a certain Precept and Law, which he (being yet in the ſtate of innocency, and remaining in Paradiſe) ſhould obſerve as a pledg and token of his due and bounden obedience, with denunciation of death, if he did tranſgreſs and break the ſaid Law and Commandment.——In the which obedience if man had continued ſtill, there had been no poverty, no diſeaſes, no ſickneſs, no death, *&c.*

Expl. 12. The wiſe and gracious Creator having made man a reaſonable creature, and having alſo ſtampt his own image upon him, and thereby rendered him fit for and capable of happineſs in the enjoyment of himſelf; and there being no other way to this enjoyment, but by union and communion with himſelf, he was moſt graciouſly pleaſed in order thereunto, to make a *Covenant* with man, (giving a Law to him as ſoon as he had made him,) and in him with all his poſterity; wherein he promiſed life to him, and in him to all mankind, upon *condition* of perfect and perſonal obedience. And that God might try him, how he would carry it, being now brought within the bounds of this Covenant, he was pleaſed to lay this particular *poſitive Precept* upon him, That he ſhould *not eat of the tree of knowledg of good and evil*, &c. *upon pain of death*; which Precept he having broken, became liable unto

to death, or to the curſe of the Law. This *Covenant* which God entered into with the *firſt Adam* was in Paradiſe, a Covenant or Law of *Works*, *Do this and live*: But that Covenant which God hath eſtabliſht in Chriſt the *ſecond Adam* with all Believers (ſince the Fall) whether in the Old or New Teſtament, 'tis a Covenant of *Grace*; and the grand Condition of this Covenant on mans part, or the *qualification* whereby he is fitted and capacitated to receive the benefit of this Covenant, 'tis the *righteouſneſs of Faith*; for it runs thus, *Believe and live*; not that the Covenant of *Grace* (whether in the Old or New Teſtament) does not require new obedience, but that it does not require this in order to *juſtification*; for this new obedience, or this *obedience of Faith*, it is rather the *fruit* or *effect*, than the *inſtrumental cauſe*, *means*, or *condition* of *juſtification*. But more diſtinctly, amongſt thoſe many differences which are wont to be aſſigned by Divines betwixt the Covenant of *Works* and the Covenant of *Grace*, we may take notice of theſe: (1.) The *Covenant of Works* was made with man *before* the Fall, before he had ſinned againſt God; the *Covenant of Grace*, afterward. (2.) The *Covenant of Works* did not promiſe pardon upon *repentance*; the *Covenant of Grace* does, becauſe Chriſt the Mediator of this Covenant has purchaſed pardon for all penitent ſinners, who have but a hand of *Faith* to receive it. (3.) The *Covenant of Works* was *without* a

Mediator, for till man had ſinned he needed none to mediate peace betwixt God and him; but the *Covenant of Grace* is eſtabliſhed in the hands of a *Mediator*, *ſc.* Chriſt Jeſus, perfect God and perfect man, that he might make a reconciliation betwixt God and Man. (4.) In the *Covenant of Nature* (or *Works*) *Adam* was only the Son of God by Creation; but in the *Covenant of Grace*, thoſe who were children of wrath, do through Faith become the Children of God by Grace and *Adoption*. (5.) The *Covenant of Works* had for its *Seals* of confirmation, or for the Sacraments of it, the *Tree of life*, ſo called becauſe it did ſacramentally confirm the promiſe of life upon condition of perfect obedience; and the *Tree of knowledg of good and evil*, which was ſo called from the event, becauſe man having ſinned in eating the forbidden fruit, he preſently came to know by a ſad experiment, what an infinite good he had loſt in loſing Gods favour, and what miſery and miſchief he had brought upon himſelf. But now the *Seals* or *Sacraments* of the *Covenant of Grace* were under the Old Teſtament *Circumciſion* and the *Paſchal Lamb*, and now under the New Teſtament, *Baptiſm* and the *Lords Supper*. (6.) In the *Covenant of Works* there was no place at all for Gods further exerciſing of his patience, grace and mercy; but in the *Covenant of Grace* his *mercy* moſt is ſignally diſplay'd; yea and that which is a myſtery as well as a miracle of Divine

vine Wiſdom, here we may ſee *mercy* and *juſtice* kiſs each other, in the ſatisfaction that Chriſt has made. And as the *Covenant of Grace* and the *Covenant of Works* do differ in the foregoing particulars; ſo doth the *Covenant of Grace* under the Old Teſtament differ from the *Covenant of Grace* under the New Teſtament (though theſe are not two but one Covenant in ſubſtance) in clearneſs; for till the Law, or from *Adam* to *Moſes*, the Promiſe of Grace was more obſcure; under *Moſes* more clear; from *Moſes* to the Prophets, yet more clear; from them to *John the Baptiſt*, yet more clear; and from him to Chriſt, yet more clear; and under the preaching of Chriſt, whilſt he was fulfilling the Promiſes, yet abundantly more clear than under *John*; but moſt clear of all when Chriſt had *finiſhed* the work of *Redemption* by price, and was aſcended into Heaven, and had ſent down his *Spirit* upon his Apoſtles, in that plentiful effuſion of the *Spirit* at the time of *Pentecoſt*, *Act.* 2.

Did our firſt Parents continue in the eſtate wherein they were created?

A. 13. Our firſt Parents being left to the freedom of their own will, fell from the ſtate wherein they were created, by ſinning againſt God *k*.

k Eccl. 7. 29. *God hath made man upright, but they have ſought out many inventions.*

To. 2. *Hom.* xiij. *Par.* 2. When our great Grandfather *Adam*

Adam had broken Gods Commandment, in eating the Apple forbidden him in Paradiſe, at the motion and ſuggeſtion of his wife, he purchaſed thereby not only to himſelf, but alſo to his poſterity for ever, the juſt wrath and indignation of God, who according to his former Sentence pronounced at the giving of the Commandment, condemned both him and all his to everlaſting death, both of body and ſoul.

Expl. 13. Here, for explanation ſake, we may obſerve: (1.) That our *firſt Parents* were created with *freedom* of will; (*i.e.*) if they would have continued in their obedience they might, for they had a power to obey God perfectly; and if they would ſin they might, God left them (and that very juſtly) to themſelves, he being not bound to hinder them (though he could) from ſinning againſt him. (2.) That by their ſinning againſt God they loſt this *freedom*, and with it all that happineſs which did belong to a ſtate of innocence and integrity; for by their fall they were ſo bruiſed in all their powers and faculties, that they became *unable* to ſerve God; and ſo bemired with the guilt and pollution of ſin, that they were altogether *unfit* to enjoy God.

A. 14. Sin is any want of conformity unto, or tranſgreſſion of the Law of God. *what is ſin?*

[1] 1 Joh. 3. 4. *Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law.*

Expl.

Expl. 14. This deſcription of *ſin* doth agree to *ſins* of all ſorts, *original* or *actual*; and theſe whether in thought, word, or deed, whether of omiſſion or commiſſion, of ignorance or of knowledg, of infirmity or preſumption; and to ſins of all degrees and ſizes, whether great or ſmall; for in all ſin whatſoever (whether it be of men or Devils) there is a want of conformity to the Law of God, and a violation of his juſt will, as well as a repugnancy to the holineſs of his nature. Neither is it improper to place the nature of ſin in a *privation* or want of conformity; for it is that which doth deprive and rob the rational creature of the rectitude or moral perfection of his own nature, which doth conſiſt in his being like to God, and in being conformable to his will.

What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?

A. 15. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *m*.

m Gen. 3. 6. *And when the woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof and did eat, and gave alſo to her husband and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked.* 8. *And Adam and his wife hid themſelves from the preſence of the Lord, among the trees of the garden.*

Homil. xij. This first man *Adam*, who having but one Commandment at Gods hand, namely, that he should not eat of the fruit *of knowledg of good and evil*, did notwithstanding most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked Serpent the Devil.

Expl. 15. In this *A.* there are *two* things remarkable, (1.) That our Parents by sinning lost that state of perfection which they had in Paradise; and (Christ only excepted, whatever some *Quakers* dream) there was never any man perfectly innocent, or free from sin, since the fall. Now that state of perfection which our first Parents lost (and we in them) did consist; (1.) In their *conformity* to God, or in having his image stampt upon them, in knowledg, righteousness, and holiness. (2.) In their perfect *capacity* and fitness to enjoy God their Creator. (2*dly*,) That the sin whereby they fell was direct *disobedience*, in eating the forbidden fruit (whether an Apple, or whatever else), and that against a particular positive express Precept, *thou shalt not eat of it*; which sin of theirs was a big-belly'd sin, and carried in it, (1.) Pride and Ambition, to be as Gods in the Devils sense, (*i. e.*) in *knowledg*, or know as much as God himself. (2.) *Ingratitude*, for their priviledg and liberty to eat of all other trees of the Garden. (3.) *Infidelity*, not giving that credit and belief to God which he did to Satan. (4.) This forbidden tree was the Seal of the Covenant of life, and there-

therefore to eat of it was to tear off the Seal.

A. 16. The Covenant being made with *Adam* not only for himself, but for his Posterity *n*, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *o*.

Did all mankind fall in Adams *first transgression?*

n Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth.* Gen. 2. 16. *And the Lord God commanded the man, saying, Of every Tree in the Garden thou maist freely eat.* 17. *But of the Tree of the knowledg of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.* *o* Rom. 5. 18. *By the offence of one, judgment came upon all to condemnation.*

Homil. xij. The judgment of everlasting death, —— fell not only on him, but also on his posterity and children for ever; so that the whole brood of *Adams* flesh should sustain the self-same fall and punishment which their fore-father by his offence most fully had deserved.

Exp. 16. We have here two things to be considered: (1) That *Adam* was not only the *root* of all mankind descending from him by ordinary generation, he being the first that God created of that *species*; but also the *representative* of mankind, and did as a publick person stand for all his posterity in that Covenant of life which God made personally with him; hence that com-

common phraſe, that we were all in his loyns, (*i.e.*) naturally, as deſcending from him; and legally, as repreſented by him. Not but that we were alſo in the loyns of *Eve*, but that man being firſt created, and of the more noble Sex, is principally taken notice of both in the *Covenant* and in the *Tranſgreſſion*. For (2*dly*,) we are here to obſerve, that all mankind (Chriſt the Son of God only excepted) did ſin in *Adam*; *By one ſin entred into the world upon all, for as much as all have ſinned.* Some explain this by the example of *Levi*, who is ſaid to pay tythes in *Abraham*, though *Levi* was not born ſome hundred years after *Abraham* did thus pay tythes; So all *Adams* poſterity (which proceed from him in the ordinary courſe of nature) may be ſaid as well to ſin in *Adam*, though ſome of them might not be born ſome hundreds or thouſands of years after him. We know that the bonds and compacts of Parents may reach the Children; elſe they could not be liable nor capable of enjoying their eſtates, to pay their debts; and the treaſon of the Parent doth legally taint the Son, till it pleaſe the *Prince* to take it off. And then further, as the righteouſneſs of Chriſt the *ſecond Adam*, and his obedience, is *imputed* to all that believe; ſo the diſobedience of the *firſt Adam* is *reckoned* to the ſcore of all his poſterity, becauſe they were legally in him, and one with him when he ſinned.

A. 17.

A. 17. The fall brought mankind into an eſtate of ſin and miſery *p*.

Into what eſtate did the fall bring mankind?

p Rom. 5. 12. *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.*

Hamil. ii. p. 1. *Job* having in himſelf great experience of the miſerable and ſinful eſtate of man, doth open the ſame to the world, *Chap.* 14.

Expl. 17. In this *A.* 'tis obſervable, that the fall did not only put our firſt Parents *actually* under miſery, but it did *inſtate* all his poſterity in miſery, and did entail ſin upon them, as Anceſtors do entail their Lands upon their poſterity; and if the *ſecond Adam* had not by an act of infinite grace and wiſdom cut off this entail in the behalf of believers, all mankind muſt for ever have continued not only heirs and children of wrath (as we are all by nature,) but alſo actually under the wrath of God for ever. For this was all the eſtate that our firſt Parents left to their poſterity, *ſc. ſin* and *miſery*.

A. 18. The ſinfulneſs of that eſtate whereunto man fell, conſiſts in the guilt of *Adams* firſt ſin *q*, the want of original righteouſneſs *r*, and the cor-

Wherein conſiſts the ſinfulneſs of that eſtate whereunto man fell?

corruption of his whole nature, which is commonly called original sin *s*, together with all actual transgressions, which proceed from it *t*.

q Rom. 5. 19. *By one mans disobedience many were made sinners.* *r* Rom. 3. 10. *There is none righteous, no not one.* *s* Eph. 2. 1. *You hath he quickened, who were dead in trespasses and sins.* Psal. 51. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* *t* Mat. 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.* &c. *These are the things which defile a man.*

Artic. IX. Original or birth-sin is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own nature inclin'd to evil.

Expl. 18. There are four Particulars in this *A.* (which do all suppose that *Adam* sin'd as a common Representative of all Mankind.) As, (1.) That the guilt of that single act of disobedience which *Adam* was guilty of, is very justly imputed to all the degenerate and sinful race of *Adam*; for that Covenant which was made with him being made with us also in him, when he transgressed by eating the forbidden fruit, we his posterity are to be looked upon as *Accessaries*, and consenting to the fact; and when he thus sinned, it was as much as if *all* his posterity had sinned in their own persons. (2.) The *want* of *original righteousness*, or the want of power and ability to do the will of God which man had by Creation; for God made man upright,

right, that is, in a capacity and with ability to do the whole will of God; which ability was not taken away from man till he had fooliſhly and wilfully thrown it away. (3.) The *corruption* of the whole nature of man, and that in every mothers child of us (the *Child Jeſus* only excepted). For every one of us may truly ſay with *David*, one by one, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*: It being impoſſible that a clean thing ſhould come out of an unclean. Now becauſe this corruption of nature is the fountain of all manner of ſin, both in thought, word, and deed, therefore it is called *original* ſin. And then, (4.) All thoſe *corrupt ſtreams* which do proceed from this corrupt fountain, are called *actual* ſins; by which I underſtand any action of a man, whether it be an *internal* action of the mind and ſoul; or *external*, of the body, which is not conformable to the Law of God; as alſo the neglect and omiſſion of any action (whether internal or external) which the Law requires.

what is the miſery of that eſtate whereunto man fell?

A. 19. All mankind by their fall, loſt communion with God *u*, are under his wrath and curſe *w*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *x*.

u Gen.

u Gen. 3. 8. *Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the Trees of the Garden.* 24. *So he drove out the man.* *w* Eph. 2. 3. *And were by nature, children of wrath, even as others.* Gal. 3. 10. *Curſed is every man that continueth not in all things which are written in the Book of the Law to do them.* *x* Rom. 6. 23. *The wages of ſin is death.* Mat. 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his angels.*

Homil. xij. As in *Adam* all men univerſally ſinned; ſo in *Adam* all men univerſally received the reward of their ſin, *i. e.* they became mortal, and ſubject unto death, having in themſelves nothing but everlaſting damnation both of body and ſoul.——O what a miſerable and woful ſtate was this, that the ſin of one man ſhould deſtroy and condemn all men, that nothing in all the world might be lookt for, but only pangs of death, and pains of Hell.

Expl. 19. Concerning this *A.* 'tis obſervable in the general, That mans loſſes by the fall, do reach as far as the guilt of that firſt diſobedience whereby he fell, namely, to all mankind; yet more particularly, (1*ſt*,) *Adam* loſt (and we in him, and with him) communion with God; and the loſs of this is a treble loſs, (1.) Of Gods ſweet and gracious preſence and company, and that in a moſt immediate manner, as one friend is perſonally preſent with another. (2.) Of converſe with God; for whilſt God and man were together in Paradiſe, and man continued innocent, their ſociety was not like that of the *Quakers* in their Silent-Meetings, but there would have continued ſuch familiarity betwixt them, as is betwixt two loving friends, they would have walked together, and talked

talked together; for if God did uſe that familiarity with *Moſes*, *Exod.* 33. 11. ſince the fall, much more would he have continued it with *Adam* and his poſterity, if they had never fal'n. (3.) From this ſweet company and converſe would have ſprung up in the heart, a continual ſatisfaction and delight to the ſoul of man; for man yet continuing like God, he could not but love him, and delight himſelf in this ſweet intercourſe. (2*dly*,) The *ſinful poſterity* of *Adam* (till intereſted in Chriſt) are actually under the wrath of God, for God is angry with the wicked every day; and actually under the curſe, becauſe under the Law, not under Grace. (3*dly*,) Man in this ſtate is *continually* liable to have the curſe executed upon him every moment, and has no protection at all either againſt the miſeries of this life, or the pains of hell.

A. 20. God having out of his meer good pleaſure, from all eternity, elected ſome to everlaſting life *y*, did enter into a Covenant of Grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer *z*.

Did God leave all mankind to periſh in the eſtate of ſin and miſery?

y Eph. 1. 4. *According as he hath choſen us in him, before the foundation of the world.* *z* Rom. 3. 21. *But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the*

Law and the Prophets. 22: *Even the righteousness of God, which is of Faith by Jesus Christ, unto all, and upon all that believe.*

Artic. xvij. Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them to everlasting salvation, as vessels made unto honour. *Homil.* xij. Behold the goodness and tender mercy of God,—he ordained a new Covenant, and made a sure promise thereof, namely, that he would send a Messias or a Mediator into the world, which should make intercession, and put himself as a stay between both Parties; to pacifie the wrath and indignation conceiv'd against sin, and to deliver man out of the miserable curse, and cursed misery whereinto he was fal'n head-long, by disobeying the will and commandment of the only Lord and Maker.

Expl. 20. In which *A.* we have (1*st*,) Gods *eternal purpose*, and absolute decree, whereby he hath singled out or chosen some of mankind, upon whom he is resolved to bestow eternal life, and that out of his meer free grace, without any foresight of faith, obedience, perseverance, or any other condition, as a cause or motive inducing him to make this choice; nay, the decree it self is not founded in the *merits* of Christ, but purely in the *love* of God; though as for all the blessed effects of this decree (as reconciliation, pardon, justification, adoption, sanctification, salvation, *&c.*) are actually received and enjoyed, by the elect, only upon the consideration of the merits, righteousness, and *satisfaction* of Christ. Yet more distinctly, and for order sake, we may conceive

ceive of theſe *two* things in Gods decree of Election, (1.) Gods moſt *wiſe* deſign, to advance the glory of his free-grace, in bringing many ſons to glory. (2.) That God of his *free grace* had ſingled and culled out a certain diſtinct number of perſons for the enjoyment of this glory. Now this very act of Gods picking and culling out thoſe particular perſons whom he deſigned to ſave, is that we call very properly *Election*. Neither did this grace of God only appear in making this choice, and then in leaving his choſen ones to get eternal life and heaven as they could; but (2*dly*,) He did alſo pitch upon an *effectual means*, or contrive a way whereby his choſen people ſhould effectually and infallibly obtain eternal life; and this was by entring into a Covenant of Grace, with Chriſt the *ſecond Adam*, and the Mediator of the new Covenant; and in Chriſt with all believers, that *whoſoever ſhould believe on the Son of God, he would give unto them eternal life*; and that they ſhould never enter into condemnation. Hence I infer, (1.) That it is the *free grace* of God, and not the *free will* of man that maketh one man to differ from another, *Paul* from *Judas*. (2.) That the *praiſe* and *glory* of this difference is to be aſcribed not unto man, but unto God, *Not unto us, O Lord*, &c.

A. 21. The only Redeemer of Gods Elect is the Lord Jesus Christ *a*, who being the eternal Son of God, became man *b*, and so was, and continueth to be God and man, in two distinct natures, and one person *c*, for ever *d*.

Who is the Redeemer of Gods Elect?

a 1 Tim. 2. 5. *For there is one God, and one Mediator betwixt God and men, the man Christ Jesus.* *b* Joh. 1. 14. *And the word was made flesh, and dwelt among us.* *c* Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever.* *d* Heb. 7. 24. *But this man, because he continueth ever, hath an unchangeable priesthood.*

Artic. xviij. They also are to be had accursed, who presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For the holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved. *Hom.* x. p. 2. —— Reprobates perish through their own default —— Christ Jesus as he is a rising up to none other than those who are Gods Children by Adoption; so is his word, yea the holy Scripture, the power of God to salvation to them only that do believe it.

Expl. 21. There are three things to be noted in this *A.* (1.) That the *Redeemer* of Gods Elect is God as well as Man. (2.) Man as well as God. (3.) Both God and Man in one person. (1.) He is God, for he is the Son of God, not by Creation, as *Adam* was; nor by *natural* generation, as we are all the Children of *Adam*;

Adam; but by *eternal* generation, ſo as that God the Father, who begat him, was not before him in time: And he was God, that his Godhead might keep his humane nature from ſinking under infinite wrath when he ſuffered for our ſins, that he might have power to raiſe himſelf from the grave, and reſcue himſelf out of the jaws of death, that the dignity of his perſon might render his ſufferings, obedience, interceſſion, and ſatisfaction of *infinite* value and efficacy, for the procuring of eternal life for his people, and that he might be in a capacity to beſtow his Spirit upon them, and to conquer all their enemies for them. (2.) He muſt be Man as well as God, that he might perform obedience, ſuffer, ſatisfie, and intercede for us in our nature; that he might be a merciful High-Prieſt, and have a fellow-feeling of our infirmities. (3.) Both God and Man in one perſon, that he might be a fit Mediator betwixt God and man, to make up the difference betwixt them, which ſin had made. For as ſin is the only make-bate, ſo Chriſt having taken our nature into union with the Godhead, is the only perſon that is in a capacity to make peace betwixt an offended God and offending man; and that he might perform (in the great work of Redemption) whatever was requirable of both natures jointly in *one* perſon; or whatever he was to do as head of the Church.

A. 22. Chriſt the Son of God became man, by taking to himſelf a true body *e*, and a reaſonable ſoul *f*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin *Mary*, and born of her *g*, yet without ſin *h*.

How did Chriſt being the Son of God, become man?

e Heb. 2. 14. *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part in the ſame.* *f* Mat. 26. 38. *Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death.* *g* Luk. 1. 31. *Behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus.* 35. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over-ſhadow thee.* *h* Heb. 7. 25. *Such a High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners.*

Artic. XV. Chriſt in the truth of our nature was made like unto us in all things, ſin only except, from which he was clear void, both in his fleſh and in his ſpirit. *Artic.* II. The Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one ſubſtance with the Father, took mans nature in the womb of the Virgin *Mary*, of her ſubſtance: So that two whole and perfect natures, that is to ſay, the Godhead and Manhood, were joined together in one perſon, never to be divided; whereof is one Chriſt, very God and very man, who truly ſuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for *original* guilt, but alſo for *actual* ſins of men. *Homil.* xij. As truly as God liveth, ſo truly was Jeſus Chriſt the true Meſſias and Saviour of the world, even the ſame Jeſus which was born of the Virgin *Mary*, without all help of man, only by the power and operation of the Holy Ghoſt.

Expl.

Expl. 22. When it is here ſaid, that *Chriſt the Son of God became man*, we are not to imagine that Chriſt did then lay down his Godhead, or that he did ceaſe to be God, when he honoured mans nature ſo far as to take that upon him: for though he then began to be what he was not before, *man*; yet he did not ceaſe to be at his Incarnation what he was before, namely, *God*; it being impoſſible altogether that the Godhead ſhould admit of any change, becauſe of its infinite perfection; for every change is either for the better or for the worſe, but the Godhead was infinitely (as well as independently) perfect, and conſequently without all *variableneſs* or ſhadow of changing; ſo that all the change which was in Chriſt at his Incarnation, it was in his humane nature only; and that change was indeed for the better, for it was for the higheſt advancement, honour, and perfection that our nature was capable of. But Chriſt, though the Son of God, and therefore truly God, *became man*, (1.) Not by being like unto man only in outward appearance, and to the outward ſenſes, as a Phantaſm, an Apparition, or a Ghoſt that doth appear in mans ſhape, as thoſe Hereticks of old call'd the *Marcionites* did fancy: No, he became man, (2.) By taking the *real* body of man, or by taking fleſh, blood, bones, nerves, ſinews, hands, feet, and all other integral parts of the very ſame kind with thoſe of mans body. His body was ſuch, that it did grow

grow in ſtature from that of a child to that of a man, and was ſubject to the touch or feeling. (3.) By taking a *reaſonable* ſoul, or a ſoul furniſhed with the very ſame powers and faculties that ours have, for the kind, as *underſtanding*, *will*, *affections*, *memory*, &c. and was capable of the improvement of theſe, as of growing in wiſdom and knowledg, according to his humane nature. (4.) By being *conceived of the Holy Ghoſt*, *i.e.* in a manner ſupernatural, or above nature, and not in an ordinary way of natural generation, but by the immediate and omnipotent operation of the Spirit the third perſon in the Trinity, who did in a way altogether unexpreſſible by man, and without the help of man, frame the body of the holy Child Jeſus in the Virgin *Maries* womb, wherein this bleſſed Babe continued the ſpace of Nine Months, as other children do in their mothers womb, and then was born into the world in fulneſs of time, as they are; but yet without ſin, as they are not.

What Offices doth Chriſt execute as our Redeemer?

A. 23. Chriſt as our Redeemer, executeth the offices of a Prophet *i*, of a Prieſt *k*, and of a King *l*, both in his eſtate of Humiliation and Exaltation.

i Act. 3. 20. *Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay*

ſay unto you. *k* Heb. 5. 6. *Thou art a Prieſt for ever, after the order of Melchiſedec.* *l* Pſal. 2. 6. *Yet have I ſet my King upon my holy hill of Sion.*

Expl. 23. By this word *Redeemer*, we are to underſtand the ſame with *Mediator*, and by both the *ſecond Perſon* in the *Trinity*, as he was (upon Covenant and Contract made with the Father) to *mediate* peace betwixt God and man, and to manage the whole work of Redemption, in order to the juſtification, ſanctification, and ſalvation of the Elect; and that not only whilſt he was here upon earth to be our King, Prieſt, and Prophet; but now that he is in heaven, he ever lives to make interceſſion for us, and doth ſtill guide, and teach, and govern his Church by his Word and Spirit.

How doth Chriſt execute the office of a Prophet?

A. 24. Chriſt executeth the office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

m Joh. 1. 18. *No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.* *n* Joh. 20. 31. *Theſe things are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.* *o* Joh. 14. 26. *The Comforter which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things.*

Hom. xvij. By this our heavenly Mediator do we know the favour and mercy of God the Father, by him know we his will and pleaſure towards us, for he is the brightneſs of his Fathers glory, and a very clear image and pattern

pattern of his ſubſtance. It is he whom the Father in heaven delighteth to have for his beloved Son, authorized to be our Teacher, whom he charged us to hear, ſaying, *Hear him.*

Expl. 24. When Chriſt is here called a *Prophet*, we are not to reſtrain this part of his Office only to his foretelling all ſuch things as ſhould befall his Church, or the enemies thereof, though this he has done in Prophetical Scriptures, ſo far as he thought neceſſary for the good of his Church: But he is principally called a Prophet (and that Prophet) becauſe of that power, commiſſion, and ability which he has, and doth exerciſe, in revealing and declaring (both outwardly by his *Word*, and inwardly by his *Spirit*) the whole mind and will of God, which was neceſſary to be known by man in order to ſalvation. And for this reaſon he is called in Scripture the Word (*and the Word was made fleſh*), and his name is [*the Word of God*], becauſe that as a man does make known what his mind and will is by his words, either written or ſpoken; ſo God the Father doth make known unto man by Chriſt what he would have men to believe and do in order to ſalvation; and that either *mediately*, by committing the word of Chriſt unto writings, as in the Scripture; or *immediately*, by the Spirit of Truth, as he did communicate and ſpeak his mind to *Moſes*, the Prophets, and Apoſtles.

A. 25.

How doth Christ execute the office of a Priest?

A. 25. Christ executeth the office of a Priest, in his once offering up of himself a Sacrifice to satisfie Divine Justice *p*, and to reconcile us to God *q*, and in making continual intercession for us *r*.

p Heb. 9. 28. *Christ was once offered to bear the sins of many.* *q* Heb. 2. 17. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God to make reconciliation for the sins of the people.* *r* Heb. 7. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

Homil. xx. p. 1. We having nothing of our selves to present us to God, have need of a Mediator for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ, — to pacifie his wrath. — For he alone did with the Sacrifice of his Body and Blood, make satisfaction unto the Justice of God for our sins. *To.* 1. *Hom.* III. p. 2. We must trust only in Gods mercy, and that Sacrifice which our High-Priest and Saviour Christ Jesus the Son of God once offered for us upon the Cross, to obtain thereby Gods grace, and remission as well of our original sin, as of all actual sin, — if we truly repent and turn unfeignedly unto him. *To.* II. *Hom.* xi. Reconciled to Gods favour, we are taught to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea, attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us.

Expl. 25. In this *A.* we have both the parts of Christs Priestly Office, as, (*1st*,) *Satisfaction*, and

and this twofold, (1.) To the whole *Law*, in fulfilling all righteousneſs, in the perfect performance of what the Law required from him. (2.) To the *Juſtice* of God, in undergoing the Curſe of the Law, for the Elect; and this he did by his ſufferings, but eſpecially when *his Soul was made an offering for ſin*, or when he was ſacrificed for ſinners. In which Offering he was, (1.) The *Prieſt*, for he offered up himſelf, or he laid down his life of himſelf; and he was the Prieſt as God-man. (2.) He was the *Altar*, principally according to his Divine nature, becauſe the *Altar* was to ſanctifie the gift offered, and therefore was to be more excellent than the Sacrifice it ſelf. (3.) He was alſo the *Sacrifice*, for he offered the Sacrifice of himſelf, (*i. e.*) according to the humane nature properly, and this therefore is called the Sacrifice of his Body and of his Blood; and all this, that there might be ſome kind of compenſation made, or ſatisfaction given to God, for that wrong which we had done to him. (2*dly*,) We have the *interceſſion* of Chriſt, which is the other part of Chriſts Prieſtly Office, whereby Chriſt doth preſent himſelf continually before the Father, pleading his blood and merit for the ſatisfaction that he has made to Divine Juſtice, and for the reconciliation of God to the ſinner. And his *interceſſion* is rather by way of plea at the Bar of Juſtice, than by way of prayer and ſupplication at a Throne of Grace; and there-

therefore it is that he is called our Advocate.

A. 26. Christ executeth the office of a King, in subduing us to himself *s*, in ruling and defending us *t*, and in restraining and conquering all his and our Enemies *u*.

How doth Christ execute the office of a King?

s Psal. 110. 3. *Thy people shall be willing in the day of thy power.* *t* Isa. 33. 22. *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will save us.* *u* 1 Cor. 15. 25. *For he must reign, till he hath put all his Enemies under his feet.*

To. 2. *Homil.* xiv. He sitteth on the right hand of his heavenly Father, having the rule of heaven and earth; reigning as the Prophet saith, *Psal.* 17. *from Sea to Sea*, ——he hath overcome the Devil, Death, and Hell, and hath victoriously gotten the better hand of them all, to make us free and safe from them. *Homil.* xvij. p. 3. To this our Saviour and Mediator hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority to distribute his gifts committed to him, —— and thereupon to execute his authority committed, after that he had brought sin and the Devil to captivity, to be no more hurtful to his members, he ascended up into heaven again, and from thence sent liberal gifts to his well-beloved Servants, and hath still the power to the worlds end, to distribute his Fathers gifts continually in his Church, to the establishment and comfort thereof.

Expl. 26. Yet more fully Christ doth execute his *Kingly* Office, (1*st*,) By his *authority*, in setting up a government in his Church, which in

in the outward form or administration thereof is to be managed by such Officers, and according to such Laws, Ordinances, and Censures as he hath appointed in his word. (2*dly*,) By his *Power*, as (1.) That of his *Almightiness*, whereby he is able to subdue all things to himself, and to make his very enemies his foot-stool. (2.) Of his *Grace*, whereby he doth subdue the hearts of his chosen people to himself, and makes them *a willing people in the day of his power*. (3.) Of his *Spirit*, whereby he doth sanctifie his people, and fit them for heaven, as also support, guide, and comfort them under all the afflictions they meet with on earth. (4.) By his *Justice*, in punishing his and his Churches adversaries.

wherein did Christs Humiliation consist?

A. 27. Christs Humiliation consisted in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miseries of this life *y*, the wrath of God *z*, and the cursed death of the the Cross *a*, in being buried, and continuing under the power of death for a time *b*.

w Luk. 2. 7. *And she brought forth her first born Son, and wrapped him in Swadling-clothes, and laid him in a manger.* *x* Gal. 4. 4. *God sent forth his Son, made of a woman, made under the Law.* *y* Isa. 53. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.* *z* Mat. 27. 46. *And*

And about the ninth hour, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? a Phil. 2. 4. *He humbled himself, and became obedient unto death, even the death of the Cross.* b Mat. 14. 40. *As Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.*

Hom. III. p: 3.——Hath given his own natural Son, being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most painful and shameful death for our offences, to the intent to justifie us, and restore us to life everlasting. *Hom.* xij. He did hunger and thirst, eat and drink, sleep and wake, ——preach his Gospel,——weep and sorrow for *Jerusalem*, pay tribute for himself and *Peter*, suffer death.

*Expl.*27. In the general, Christs *Humiliation* doth consist, in all that which did befall him from the first moment of his conception in the *Virgins* womb, to the very time of his resurrection from the grave: (1.) He was humbled in his *conception*; that he who was God equal with the Father, should according to his humane nature have a body framed for him in the womb of a Virgin, and should continue close Prisoner there for the space of about nine months, whom the heaven of heavens cannot contain. (2.) Humbled in his *birth*, in that he was born of a woman, and that not an Empress or Princess, but a woman of a mean rank and low estate, though a Virgin; that he who was the Son of God, and the Father of eternity, or himself the everlasting Father, should in fulness of time be born in the form

of a ſervant, made under the Law, not only in a ſtate of ſubjection to the *commands* of it, but alſo liable to the *curſe* of it, which was due only to us, and not to him, but only as he was our *Surety*, and all this that we might receive the adoption of Sons, who deſerved not to be called Servants. That he who was Heir of all things, and made this great houſe the World, ſhould be ſo unfurniſht with houſhold goods, as to have no better Cradle than a Manger. (3.) In his *life* he humbled himſelf to the infirmities of our nature, as hunger, cold, nakedneſs, poverty, *&c.* to undergo with admirable patience, the unkindneſſes and forſakings of his friends, the reproaches, indignities, and perſecutions of his enemies; yea and to be tempted by that great enemy of mankind the Devil. (4.) In his *death*, that he ſhould dye at all, who is the Author of natural, ſpiritual, and eternal life; and beſides, could he not, if he would, have tranſlated himſelf from earth to heaven (as *Enoch* was tranſlated) without dying at all; but then that the King of Glory ſhould dye the moſt ſhameful death, that of the Croſs, and in the baſeſt company, betwixt two Theeves. (5) *After death*, in having his body laid in the earth, who had before made the heavens, and laid the foundation of the earth. And laſt of all, that he ſhould continue under the *power of death* & the *grave* for *three days*, who could (if he would) within leſs than three moments, yea in leſs time

than

than a moment have raiſed his body from the grave. O incomprehenſible humiliation! and that which ſhould fill us all with grateful and aſtoniſhing admiration at it, that all this was for ſinful man!

wherein conſiſteth Chriſts Exaltation?

A. 28. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day *c*, in aſcending up into heaven, and ſitting at the right hand of God the Father *d*, and in coming to judg the world at the laſt day *e*.

c 1 Cor. 15. 4. *And that he was buried, and that he roſe again the third day, according to the Scriptures.* *d* Mark 16. 19. *So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.* *e* Act. 17. 31. *He hath appointed a day in the which he will judg the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

Artic. IV. Chriſt did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of mans nature, wherewith he aſcended into heaven, and there ſitteth until he return to judg all men at the laſt day. *To.* 2. *Hom.* xiv. After this world Judg as well of the living as of the dead, to give reward to the good, and judgment to the evil. *Hom.* xvij. p. 3. By him hath Almighty God decreed to diſſolve the world, to call all before him, to judg both the quick and the dead; and finally, by him ſhall he condemn the wicked to eternal fire in hell, and give the good eternal life, and ſet them aſſuredly in preſence with him in heaven for ever more.

Expl. 28. Christ is here exalted, (*1ſt,*) In his *reſurrection*; and here (1.) The glory of his *power* was exalted, for he raiſed himſelf by his own Almighty power, and thereby declared himſelf to be the Son of God. (2.) The glory of his *truth*, for he raiſed himſelf, as he had foretold, within three days. (3.) The glory of his *authority*, for he roſe as a publick perſon, and thereby declared himſelf Head of the Church. (4.) The glory of his *mercy*, for he roſe again for our juſtification; for if he had not received a diſcharge from his Father, and had he not been releaſed from the priſon of the grave, it would have been an evidence againſt us, that our debt was not paid. (*2dly,*) He was exalted by his *aſcenſion*, (1.) If we conſider the *manner* of it, it was with glorious triumph over hell and death. (2.) His *aſcenſion* was *into heaven*, namely, into the heaven of heavens, that which is called Paradiſe and the third Heaven, whether *Enoch* and *Eliæ* went. (3.) In his *bounty* and *grace*, he aſcended that he might give gifts to men. (*3dly,*) Exalted in his *ſitting*, &c. for his Seſſion at the right hand of the Father, doth declare him to be ſupreme Head of the Church. (*4thly,*) In *judging* the world, he will be exalted, (1.) In his *authority*. (2.) In his *righteouſneſs*.

A. 29. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us *f*, by his holy Spirit *g*.

How are we made partakers of the Redemption purchaſed by Chriſt?

f Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God.* *g* Tit. 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.*

Artic. xvij. ——They which be endued with ſo excellent a benefit of God (*viz. Election*) be called according to Gods purpoſe, working in due ſeaſon; they through grace obey the calling; be freely juſtified, *&c.*

Expl. 29. In this *A.* is plainly laid before us the *manner* how, and *means* whereby all that Chriſt has done and ſuffered for ſinners (as Mediator), and all that he is now doing in heaven for them, doth become *effectual* to the compleat redemption, and eternal ſalvation of all true Chriſtians, *ſc.* by the *real* and *actual* application of all this unto them. For though Chriſt, the great Phyſitian of value, has made the healing Plaiſter of his Blood ſufficiently broad enough both to cover and to cure all the wounds that ſin hath made in all the men in the world; yet the far greater part of the world do dye and periſh of their wounds, becauſe they will not ſuffer this ſoveraign Plaiſter to be apply'd to them, in the ſound preaching

of the Goſpel, neither will they abide to have their wounds ſearched in order to cure: Now for the *manner* how, and the *means* whereby this Plaiſter is apply'd; I anſwer, (1.) It is *outwardly*, by the Miniſters of the Goſpel, unto all thoſe that do believe, as when they preach this Doctrine, that *whoſoever believeth ſhall be ſaved.* (2.) *Inwardly*, by the Holy Spirit, who does not only lay on the Plaiſter in a work of conviction, but doth make it become effectually healing in a work of converſion and ſanctification. For the *means*, ſee the next *A.*

How doth the Spirit apply to us the Redemption purchaſed Chriſt?

A. 30. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working faith in us *h*; and thereby uniting us to Chriſt in our Effectual Calling *i*.

h Eph. 9. 8. *By grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.* *i* Eph. 3. 17. *That Chriſt may dwell in your hearts by faith.* 1 Cor. 1. 9. *God is faithful, by whom ye were called into the fellowſhip of his Son Jeſus Chriſt.*

Homil. II. *Of the Paſſion.* As it profiteth a man nothing to have Salve, unleſs it be well-applied to the part infected; ſo the death of Chriſt ſhall ſtand us in no force, unleſs we apply it to our ſelves, as God hath appointed. Almighty God commonly worketh by means; and in this thing he hath alſo ordained a certain mean, whereby we may take fruit and profit to our Souls health. *Homil.* xvi. p. 2. The Holy Ghoſt is a Spiritual and Divine Subſtance, the Third perſon in the Trinity, diſtinct from

from the Father and the Son, and yet proceeding from them both,—doth regenerate; which the more it is hid from our underſtanding, the more it ought to move all men to wonder at the ſecret and mighty working of Gods holy Spirit which is within us: For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of men, ſtirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, ſuch as otherwiſe of their crooked and perverſe nature they ſhould never have.——Who is the only worker of our ſanctification, and maketh us new in Chriſt.

Expl. 30. Here we have the *particular means* or inſtrument which the Holy Spirit makes uſe of for the applying of the Redemption purchaſed by Chriſt, to all thoſe whom he has redeemed by his blood. Not that the Spirit may be ſaid to believe in the elect, but that he doth work that faith in them whereby they (as Members) are united to Chriſt their Head, and ſo do *myſtically* and *ſpiritually* (but really) become one with him, for they *that are thus joined to the Lord, are one ſpirit*; and ſo being one with Chriſt, what was done for them by Chriſt as their Mediator, Head, and Husband, is accounted as done by themſelves; he having pay'd their debt as their Surety, they receive their diſcharge, and ſhall never come into condemnation, or be caſt into Priſon, after they are once thus *one* with Chriſt, and effectually called by the Spirit.

A. 31. Effectual Calling is the work of Gods Spi- *What is Effectual Calling?*

rit *k*, whereby convincing us of our ſin and miſery *l*, enlightning our minds in the knowledg of Chriſt *m*, and renewing our wills *n*, he doth perſwade and enable us to embrace Jeſus Chriſt freely offered to us in the Goſpel *o*.

k 2 Tim. 1. 9. *who hath ſaved us, and called us with an holy calling.* *l* Act. 2. 37. *Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?* *m* Act. 26. 18. *To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.* *n* Ezek. 36. 26. *I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh.* *o* Joh. 6. 44. *No man can come unto me, except the Father which hath ſent me, draw him.* 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

Artic. X. The condition of man after the fall of *Adam* is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will. *Hom.* II. *Of Alms*, p. 2. The good deeds of man are not the cauſe of making him good, but he is firſt made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruit. ——— God of his mercy and ſpecial favour towards them whom he hath appointed to everlaſting ſalvation, hath ſo offer'd his grace eſpecially, and they have ſo received it fruitfully, that though by reaſon of their ſinful living outwardly, they ſeemed before to have been the children of wrath and perdition, yet now the Spirit of God mightily working in them, unto obedience to Gods will and commandments, they declare by their out-

outward deeds and life, in the ſhewing of mercy and charity, which cannot come but of the Spirit of God, and his eſpecial grace, that they are the undoubted children of God, appointed to everlaſting life.

Expl. 31. That we may the better know what *effectual Calling* is, we are to conſider of a *double* Call, which doth many times prove ineffectual; as, (1.) *Outward*, in the preaching of the Word, and the voice of the Rod, or any Providence whatſoever, which doth call men to repentance, faith, and holineſs; but notwithſtanding all theſe *outward* Calls, there are Millions in the world who turn the deaf ear to God, and will not return to him by repentance, nor come to Chriſt by faith. (2*dly*,) There is an *inward* Call, which is no leſs ineffectual than the former, and it is the Spirits Call, as when he proceeds no further than that which Divines call a *common work*; as (1.) *Common illumination*, or ſome kind of floating knowledg in the head, concerning the word of God, and ſpiritual matters; and no doubt but many men who have wicked hearts, and lead bad lives, may be well ſtored with gifts of this kind; as *Judas* for one. (2.) Some kind of *flaſhy affections* excited and ſtir'd up in the Soul towards good things, called *foretaſts* of the powers of the world to come; and ſuch was in *Herod* and *Balaam*. (3.) Some kind of *faint languiſhing inclinations* in the will to obedience, ſuch as *Herod* had when he did many things. (4.) Some kind of *ſenſe of ſin*, both in

in its guilt and horrour, such as *Judas* had; and yet notwithstanding all this *inward* work of the Spirit, his Call may be ineffectual. And if all this may be without success, then no wonder if the *Arminians* Call, that of *moral suasion*, or of arguments, do prove no better. But then (*2dly*,) There is *another inward Call* of the Spirit, which is *effectual* to the Elect; *&c.* that whereby the Spirit doth not only *call*, but *enable* them to come at his *call*, as when he doth renew the *mind*, and change the *will*, sanctifie the *heart*, purifie the *conscience* and *affections*; and doth work a lively faith in such persons, and repentance from dead works.

A. 32. They that are Effectually called, do in this life partake of Justification *p*, Adoption *q*, Sanctification, and the several benefits which in this life do either accompany, or flow from them *r*.

what benefits do they, that are effectually called, partake of in this life?

p Rom. 8. 30. *Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* *q* Eph. 1. 5. *Having predestinated us to the adoption of children by Jesus Christ unto himself.* *r* 1 Cor. 1. 30. *Of him ye are in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.*

Artic. xvij. ——They through grace obey the Calling; they be justified freely, they be made Sons of God by Adoption; they be made like the image of his only begotten

gotten Son Jesus Christ; they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

Expl. 32. Into the nature of these particular *Benefits* of Effectual Calling, there will be occasion to enquire hereafter; but as to the certainty of the thing, that all that are effectually called shall partake of these, is evident from these grounds: (1.) In that Christ did *purchase* these benefits, not for himself, but for them; nay, he had never laid down such a price in his Fathers hands, but for the sake of Believers. (2.) The *tenour* of the Covenant of Grace doth ascertain this, for when God the Father and Son did treat together concerning the redemption of the Elect, it was upon these terms, *&c.* That upon the Sons undertaking to satisfie both the Law and Justice of God, and upon the full performance of this undertaking, all those that do believe in Christ (though by nature they had been children of wrath as well as others) should upon their believing, be justified, adopted, sanctified, and saved. (3.) Upon their believing they do receive Christ, and he gives *himself* freely to them; and how shall they not with him, have all things else they stand in need of.

What is Justification?

A. 33. Justification is an Act of Gods free-grace, wherein he pardoneth all our sins *&c.* and accepteth

eth us as righteous in his ſight *t*, only for the righteouſneſs of Chriſt imputed to us *u*, and received by faith alone *w*.

t Eph. 1.7. *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.* 2 Cor. 5. 21. *For he hath made him ſin for us that knew no ſin, that we might be made the righteouſneſs of God in him.* *u* Rom. 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* *w* Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.*

Artic. II. We are accounted righteous before God only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings. *Th.* 1. *Hom.* III. Becauſe all men be ſinners and offen-ders, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (ſeem they never ſo good) be juſtified and made righteous before God; but every one is conſtrained to ſee for another righteouſneſs----and this which we ſo receive of Gods mercy and Chriſts merits embraced by faith, is taken, accepted, and allow'd of God for our perfect and full juſtification. *Part* 3. Our works do not merit or deſerve remiſſion of our ſins, and make us of unjuſt, juſt before God: but God of his own mercy, through the only merits and deſervings of his Son Jeſus Chriſt, doth juſtifie us. Nevertheleſs, becauſe Faith doth directly ſend us to Chriſt for remiſſion of our ſins, and that by faith given us of God, we embrace the promiſe of Gods mercy, and of the remiſſion of our ſins (which thing none other of our virtues or works properly doth) therefore the Scripture uſeth to ſay, that faith without works doth juſtifie; or only faith doth juſtifie. ---Nor through the merit of any virtue that we have within us, or of any work that cometh from us; therefore in that reſpect,---we forſake (as it were)

were) altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us. *Tom.* 2. *Hom.* IV. It is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly Kingdom.

Expl. 33. This word [*justification*] doth signifie, not only to make just or righteous, but also to make a man appear so; (yet not by infusing or working grace or righteousness in the Soul, for this is the meaning of that word *sanctification*), or it signifies the believing sinners being *reputed* or *accounted* righteous in the sight of God, in and through the righteousness of Christ imputed to the sinner, or accounted as his own; for as *condemnation* doth suppose a man guilty, because the just God doth not condemn men for nothing; so *justification* doth suppose a man discharged from guilt, and so not obnoxious to the penalty or curse of the Law; now because the sinner cannot expect to receive this discharge by vertue of his own personal righteousness, because all his righteousness is imperfect, or as a menstrous rag; therefore he must be found not having on his own righteousness for his justification, but the righteousness of Christ. But more particularly in this *A.* we have (1.) The *principal Author*, or prime efficient cause of *justification*,

fication, and this is God; *Who is he that condemneth? it is God that justifieth.* God the Father, as accepting of what Christ has done for sinners; and God the Son, as procuring our discharge; and God the Holy Ghost, as applying the merits of Christ to us, and working faith in us, whereby we receive so great a benefit. (2.) The *inward* moving cause, *free-grace*; and not any foresight of faith or obedience in the sinner, to move him to it. (3.) The *matter* of *justification*, or in reference to what the sinner is justified; namely, the guilt of sin and curse of the Law. (4.) The *manner*, which consists in a legal discharge of the sinner from his former obligation to punishment, here called the pardon of his sins, and accepting of him as righteous. (5.) The *meritorious* cause, only for the righteousness of Christ imputed to the believing sinner. (6.) The *instrumental* cause, or condition, *sc. faith*; for the sinner through the means of his *faith*, or upon the condition of his believing, is thus justified.

A. 34. Adoption is an Act of Gods free-grace *x*, whereby we are received into the number, and have right to all the priviledges of the Sons of God *y*. *what is Adoption?*

x 1 Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!*

y Joh.

y Joh. 1. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name.* Rom. 8. 17. *And if children, then heirs, heirs of God, and joint-heirs with Chriſt.*

Tom. 1. *Hom.* III. p. 3.——So making us alſo his dear children, brethren unto his only Son, our Saviour Chriſt, and inheritors for ever with him of his eternal Kingdom of Heaven. *Hom.* X. p. 2. He is a riſing up to none other than thoſe which are Gods children by adoption. *Hom.* xi. p. 2. By their obedience they declare openly unto the ſight of men, that they are Sons of God, and elect of him unto Salvation.

Expl. 34. More plainly, *Adoption*, it is Gods taking of thoſe into his care and Family, as his children by grace, who were by nature the children of wrath, and by practice the children of diſobedience; and all that they may enjoy the honour, advantages, and priviledges of his children; as (1.) They bear their Fathers *Name* and *likeneſs*, or his badg and cognizance, whereby they are known to belong to him; and that is their *holineſs*. So that thoſe who are afraid to be accounted godly, they are afraid to be God-like, and ſo diſown their Father, as if aſhamed of him. (2.) They are all *heirs* of God, and *joint-heirs* with Chriſt their elder Brother, to an heavenly Inheritance. (3.) They have the *Spirit of his Son* given to them, whereby they are inabled to call God Father, and to come to a throne of grace with the boldneſs of children. (4.) They are under *Gods fatherly protection*, ſo that nothing can harm them. (5.) They are *provided*

vided for by him, and therefore can want no good thing. (6.) They have a *ſanctified uſe* of the creatures, and of all temporal good things, yea afflictions themſelves are for their good.

A. 35. Sanctification is the work of Gods free-grace *z*, whereby we are renewed in the whole man, after the Image of God *a*, and are enabled more and more to dye unto ſin, and live unto righteouſneſs *b*. *What is Sanctification?*

z 2 Theſ. 2. 13. *God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit.* *a* Eph. 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.* *b* Rom. 8. 1. *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

Hom. II. p. 2. The holy Apoſtle calleth us Saints, becauſe we are ſanctified and made holy by the blood of Chriſt through the Holy Ghoſt. *Hom.* xvi. p. 1. —— It is he which inwardly worketh the regeneration and new birth. —— The more it is hid from the underſtanding, the more it ought to move all men to wonder at the ſecret and mighty working of Gods holy Spirit which is within us. For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of men, ſtirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; ſuch as otherwiſe of their own crooked and perverſe nature, they ſhould never have. *That which is born of the ſpirit is ſpirit.* As who ſhould ſay, man of his own nature is fleſhly and carnal, corrupt and naught, ſinful and disobedient to God, without any ſpark of goodneſs in him, with-

without any virtuous or godly motion, only given to evil thoughts and wicked deeds As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus. —Such is the power of the Holy Ghoſt to regenerate men, and as it were to bring forth a-new, that they ſhall be nothing like the men they were before.

Expl. 35. As for *ſanctification*, it is no leſs a work of free-grace than *juſtification* and *adoption*; and in Scripture-phraſe it is the *new man*, *new creature*, and a mans being created a-new in Chriſt Jeſus unto good works; in which and the like expreſſions is plainly ſet before us, the large compaſs, extent, and comprehenſion of this work; for herein all things muſt become new; the nature renewed, or changed from its corrupt and carnal ſtate, to a ſtate of real and true holineſs, though imperfect in this life; the *mind* renewed in ſaving-knowledg; the *will* renewed, by being ſubdued and made pliable to the will of God; the *affections* renewed, by being ſpiritualized, or fixed upon ſpiritual good objects; and ſo the *memory*, *conſcience*, *phancy*, *&c.* as alſo the life, becauſe in this change a man becomes a new man. The particular parts of which ſanctification are, (1.) *Mortification*, or a Believers being dead unto ſin, (*i.e.*) in his inclinations, thoughts, cares, affections, endeavours, all which were before lively and ſtrong towards ſin. (2.) *Vivification*, or a living unto righteouſneſs,

(*i. e.*) being holy in all manner of converſation.

What are the benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification?

A. 36. The benefits which in this life do accompany or flow from Juſtification, Adoption and Sanctification, are aſſurance of Gods love, peace of conſcience, joy in the Holy Ghoſt *c*, increaſe of grace *d*, and perſeverance therein unto the end *e*.

c Rom. 5. 1. *Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt.* 2. *By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God:* 5. *And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts through the Holy Ghoſt which is given unto us.* *d* Prov. 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* *e* 1 Joh. 5. 13. *Theſe things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life.*

To. 1. *Hom.* ix. p. 2. All thoſe therefore have great cauſe to be full of joy, that be joined to Chriſt with true faith, ſtedfaſt hope, and perfect charity, and not to fear death nor everlaſting damnation.—But rather contrariwiſe, their godly converſation in this life, and belief in Chriſt, cleaving continually to his mercies, ſhould make them ſo long ſore after that life that remaineth for them undoubtedly after this bodily death. *To.* 2. *Hom.* xij. Releaſed from the burden of ſin, juſtified through faith in his blood, and finally received up into everlaſting glory, there to reign with him for ever.

Expl. 36. By this [firſt priviledg of *aſſurance*]

we are to understand, not meerly a believers probable guess or conjecture, or his hope and expectation to be saved; but an infallible certainty, or that which is called in Scripture the full assurance of faith, concerning the love of God, and the believers eternal salvation; which certainty is built, (1.) Upon the *infallible certainty* of Gods promise to save those who do believe or accept of Christ, as he is tendered in the Gospel. (2.) Upon the *unquestionable evidence* of the truth and reality of those graces unto which the promise of salvation is made. (3.) Upon the *necessary connexion* which there is betwixt the means and the end, betwixt true and saving-grace and salvation it self. (4.) And upon the *sure testimony* of the Spirit of Adoption, witnessing with the spirit or conscience of this or that particular believer by name, that he is a Child of God. Concerning which assurance these *three* things are to be noted, (1.) That there may be a true saving-faith, where there is not the full assurance of faith. It doth belong to a believer *only*, but not to every believer. (2.) That it is every believers *duty* to look after this assurance, to use his utmost endeavours to make his Calling and Election sure. (3.) Though this assurance may be darkened, diminished, and interrupted through sin or temptation, yet it is ever accompanied with so much *secret* support to the soul, as that it does keep the soul from total and final despair.

And so there is room left still for [the second benefit, *&c.*] *peace of conscience*; in which there is, (1.) Something *privative*, *&c.* a very comfortable freedom (not perfect and universal) from that which Divines call trouble of mind, arising from the apprehension of guilt and of the wrath of God; and though in one who has this assurance, the peace of his mind may be disturbed, yet it is but disturbed, and not absolutely lost; as the peace of a State is not lost by every tumult whereby it is disturbed. (2.) There is something *positive* in this peace, *&c.* that sweet calm and satisfaction which there is in the mind upon the attaining of this assurance. [Third benefit, *&c.*] *Joy in the Holy Ghost*, *&c.* a joy springing up in the soul from the comfort and certainty of his testimony, and for the sweetness of his presence. [Fourthly, *growth of grace*] If not so observably in the leaf and fruit, yet in the root, like a plant in winter. [*Perseverance in grace*] Not depending upon the mutability of mans will, but upon the immutability of Gods decree and purpose to save the believer, upon the unchangeableness of the Fathers love; upon the purchase, merit, and intercession of the Son; upon the abiding presence of the Holy Ghost, together with the victorious efficacy of his grace in the soul; and upon the stability of the Covenant of grace, which is ordered in all things and sure.

What benefits do Believers receive from Christ at their resurrection?

A. 37. The Souls of Believers are at their death made perfect in holiness *f*, and do immediately pass into glory *g*, and their bodies being still united to Christ *h*, do rest in their Graves *i*, till the Resurrection *k*.

f Heb. 12. 23. *And to the spirits of just men made perfect.* *g* Phil. 1. 23. *Having a desire to depart, and to be with Christ.* *h* 1 Thes. 4. 14. *Them also which sleep in Jesus, will God bring with him.* *i* Isa. 52. 7. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.* *k* Job 19. 26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God.*

Artic. xxij. The *Romish* Doctrine concerning Purgatory, Pardons, — is vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the word of God. *Hom.* vij. *Of Prayer*, p. 3. The soul of man passing out of the Body, goeth straightways either to Heaven or else to Hell; whereof the one needeth no prayer, and the other is without redemption. —— The Scripture doth acknowledg but two places after this life; the one proper to the elect and blessed of God, the other the reprobate and damned souls.

Expl. 37. At death Believers are made perfect in holiness, (1.) *Negatively*, *i. e.* they sin no more from that very moment, but are freed from sin for ever. (2.) *Positively*, (1.) The image of God is then *perfect* in the believers soul; and the full bent of his will is to do the will of God as the Angels do it in heaven, perfectly, and without all reluctancy. (2.) It

doth *immediately* enter into eternal life, when it leaves the body, and not into any middle ſtate, as that of Purgatory. (3.) Their bodies, though ſeparated from their ſouls for a time, yet they do ſtill remain *unſeparated* from Chriſt, and therefore do remain under his care whilſt they ſleep in the grave, ſo that he will not loſe any one member of them.

What benefits do Believers receive from Chriſt at the Reſurrection?

A. 38. At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly acknowledged and acquitted in the day of judgment *m*, and made perfectly bleſſed in full enjoying of God *n*, to all Eternity *o*.

l 1 Cor. 15. 43. *It is ſown in diſhonour, it is raiſed in glory.* *m* Mat. 10. 32. *whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father which is in Heaven.* *n* 1 Joh. 3. 2. *when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* *o* 1 Theſ. 4. 17. *And ſo ſhall we ever be with the Lord.*

To. 2. *Hom.* xiv. The truth of this moſt Chriſtian Article *(of the reſurrection)* which is the ground and foundation of our whole Religion.—— O moſt comfortable word, evermore to be born in remembrance; he dyed (ſaith St. *Paul*, 1 *Cor.* 15.) to put away ſin, he roſe again to endow us with righteouſneſs,—— by his reſurrection hath he purchaſed life and victory for us,——opened the gates of heaven, to enter into life everlaſting,——to enjoy an inheritance immortal, that never ſhall periſh, which is laid up in heaven for them that are kept by the power of God through faith,——ſet with himſelf among the heavenly Citizens aboye.—— If thou haſt received

ceived *Christ* in true faith, with repentance of heart, and full purpose of amendment, thou hast received him for an everlasting gage, or pledg of thy salvation.—— Rising with him by our faith, we shall have our bodies likewise raised again from death, to have them glorified in immortality, and joined to his glorious body, having in the mean while his holy Spirit in our hearts, as a seal and pledg of our everlasting inheritance.

Expl. 38. At the resurrection of a Believer, (1.) There is a *re-union* of a soul which is free from corruption or sin, to a glorified body that is incorruptible. (2.) These *two* parts being thus re-united, in the very same individual person to whom they did belong before death, will be actually capable, at the resurrection, of all that eternal bliss which Christ hath purchased and prepared for them. (3.) Then Christ will *openly* acknowledg, own, and approve every true Christian to be a part of his body mystical, and that before his Father and all the holy Angels. (4.) The Believer then shall receive his *general discharge* and acquitment in a most solemn, publick, and triumphant manner, from all manner of guilt whatsoever, so as that none shall be able to lay any thing to the charge of Gods elect. For though a Believer does receive his private discharge from all his sins at his death, and as it were under the privy Seal; yet his discharge is ratified, confirmed, and as it were enter'd into the publick Records at the day of Judgment.

CHAP. II.

Of things to be done in the Ten Commandments; *with a ſhort Explanation of* 46 A. *from* 38 *to* 85.

A. 39. THE duty which God requireth of man, is obedience to his revealed Will.

What is the duty which God requireth of man?

p Mic. 6. 8. *He hath ſhewed thee, O man, what is good? and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

To. 1. *Hom.* V. The good works God hath commanded his people to walk in, are ſuch as he hath commanded in the holy Scripture; and not ſuch works as men have ſtudied out of their own brain, of a blind zeal and devotion without the word of God: And by miſtaking the nature of good works, man hath moſt highly diſpleaſed God, and hath gone from his Will and Commandments. *To.* 2. *Hom.* X. p. 3. Mark diligently what his Will is you ſhould do, and with all your endeavour apply your ſelves to follow the ſame.

Expl. 39. By obedience to the revealed Will of God, we are in the *general* to underſtand, the conformity of our wills, affections, words, and actions to the preceptive or *commanding* Will of God; for all this is comprehended in that one Scripture, *Fear God, and keep his Commandments*

maudments, for this is the whole duty of man. It is the will of Gods command which doth declare and require what is *our duty*; but as for the ſecret will of Gods eternal purpoſe, though it be a rule to himſelf, whereby he acts, yet it neither is nor can be the rule of our actions, becauſe not known to us, nor indeed curiouſly to be enquired after; nor is it barely the revelation of Gods will that makes it our duty to obſerve it, but the revelation of it to this very *end* and purpoſe, that man do willingly conform to it.

A. 40. The Rule which God at firſt revealed to man for his obedience, was the Moral Law *q*.

what did God at firſt reveal unto man for the rule of his obedience?

q Rom. 2. 14. *For when the Gentiles which have not the the Law, do by nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves.* 15. *which ſhew the work of the Law written in their hearts.*

To. 2. *Hom.* X. Let us eſteem the holy Table of Gods Word, — appointed by him, to inſtruct us in all neceſſary works, ſo that we may be perfect before him in the whole courſe of our life. *To.* 1. *Hom.* 1. p. 3. Such hath been the corrupt inclination of man, ever ſuperſtitiouſly given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to ſearch out Gods holy Commandments and to keep them.——*which we ſhould* know, to ſeparate or ſever Gods Commandments from the commandments of men.——In keeping the Commandments of God, ſtandeth the pure, principal, and

right honour of God, and which wrought in faith, God hath ordained to be the right trade and pathway to heaven.

Expl. 40. When it is here said, that the *Moral* Law was at first, *i.e.* in a state of innocency, revealed to man, *i.e.* to our first Parents in Paradise; we are not to understand, that this revelation was visible to the eye, as afterwards the writing of it was in two Tables of Stone; nor to be heard by the ear, as when it was first given by God in Mount *Sinai*: But it was at first revealed inwardly. *i.e.* it was imprinted in the hearts and minds of our first Parents, (*except* that positive prohibition of eating the forbidden fruit); yet being in a great part blotted out, was afterwards written in two Tables of Stone.

A. 41. The Moral Law is summarily comprehended in the Ten Commandments *r*.

where is the Moral Law summarily comprehended?

r Deut. 10. 4. *And he wrote on the Tables according to the first writing, the Ten Commandments.* Mat 19. 17. *If thou wilt enter into life, keep the Commandments.*

Hom. V. Christ rehearsing the Commandments, declared, that the Laws of God be the very way that doth lead to everlasting life, and not the Traditions and Laws of men. So that the works of the Moral Commandments of God, be the very true works of Faith, which lead to the blessed life to come. *To.* 2. *Hom.* II. —Containing the immutable Law and Ordinances of God, in no age or time to be altered, nor of any per-

perſons, of any Nation, of any age to be diſobey'd.

Expl. 41. By a *Law* in the general, we are to underſtand, the *Will* of the Lawgiver requiring duty: But here by the *Moral Law* we are to underſtand, (1.) More *generally*, the revealed Will of God, of what man is to believe and do in order to ſalvation. (2.) More *particularly*, the *Decalogue*, which is the ſum of all Moral Laws, which are ſcattered up and down in the Scripture. And this Decalogue (or Ten Words, or Ten Commandments) may be called Moral, (1.) Becauſe of the *univerſality* of it; for the Decalogue doth oblige all mankind, it being that very Law, for ſubſtance, which was written in very legible Characters in the heart of *Adam*, and is not quite blotted out of the minds of the veryeſt *Gentiles* in the world. (2.) It doth oblige at *all* times, (3.) The *whole man*, for it requires as well the internal obedience of the ſoul, and all its powers and faculties, as outward obedience of the body,

what is the ſum of the Ten Commandments?

A. 42. The ſum of the Ten Commandments, is to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as our ſelves *ſ*.

ſ Mat. 22. 37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This*

38. *This is the first and great Commandment.* 39. *And the second is like unto it, Thou shalt love thy neighbour as thy self.* 40. *On these two Commandments hang all the Law and the Prophets.*

Hom. 5. p. 3. Mark diligently what *Gods* will is that you should do, and with all your endeavour apply your selves to follow the same. 1*st*, You must have assured faith in God, and give your selves wholly unto him, love him in prosperity and adversity, and dread to offend him ever more. Then for his sake love all men,—— Cast in your mind, how you may do good unto all men to your power, and hurt no man.

Expl. 42. The sum of these Ten Commandments, or Ten Words, we may take in one Word, and 'tis *Love*, for Love is the fulfilling of the Law; and this Love is threefold, (1.) To *God*, and this must be in the highest degree, or more than we are to love either our selves or neighbours; yea this later love, in comparison of that we ought to have unto God, should be as no love at all comparatively, for he is to have all our heart, soul, strength, mind; yet (2.) Our love to *our selves* must have the next place; for though our love of charity to others must be real, yet this charity must begin at home: However (3.) We are to love *our neighbour* as our selves, not for the degree, but for the kind of our love, it must be real and hearty, and without dissimulation.

What is the Preface to the Ten Commandments?

A. 43. The Preface to the Ten Commandments is in these words, *I am the Lord*

Lord thy God, which have brought thee out of the land of Egypt, *out of the houſe of bondage* t.

t Exod. 20. 2.

To. 2. *Hom.* II. — Before he came to the matter that he would ſpecially warn them of, and as it were for a Preface to make them to take the better heed unto it. *Hom.* xxi. p. 6.—The Biſhop of *Rome*,— leſt the poor people ſhould know too much, he would not let them have as much of Gods word, as the Ten Commandments wholly and perfectly, withdrawing from the Second Commandment, that bewrayeth his impiety by a ſubtile Sacriledg.

Expl. 43. Whereas in this *Preface*, God makes uſe of rational motives to the obedience of his Commands, this doth diſcover, (1.) The infinite *condeſcention* of God, who is pleaſed to inform our judgments of the reaſonableneſs of his Commands, before he lays his Commands upon our perſons. (2.) That men ſhould not be *unreaſonable* in their Commands (as ſuppoſe Parents or other Governours), ſith God is here pleaſed to add Reaſon to his Soveraignty.

A. 44. The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments u.

what doth the Preface to the Ten Commandments teach us?

u Deut. 11. 1. *Thou ſhalt love the Lord thy God, and keep his*

his charge, and his ſtatutes, and his judgments, and his Commandments alway. Luk. 1. 74. *That we being delivered out of the hands of our enemies, might ſerve him without fear.* 75. *In holineſs and righteouſneſs before him, all the days of our lives.*

To. 1. *Hom.* V. p. 2. Chriſt,-- reprov'd the Laws and Traditions made by the Scribes and Phariſees, which were not only for good order of the people (as the Civil Laws were), but they were ſet up ſo high, that they were made to be right and pure worſhipping of God, as they had been equal with Gods Laws, or above them; for many of Gods Laws could not be kept, but were fain to give way unto them. This arrogancy God deteſted, that man ſhould ſo advance his Laws to make them equal with Gods Laws, wherein the true honouring and right worſhipping of God ſtandeth, to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleaſure is to be honoured.—They were not content to have them called by the name of other Temporal Laws; but called them *holy* and *godly* Traditions; and would have them not only eſteem'd for a right and true worſhipping of God (as Gods Laws be indeed), but alſo for the moſt high honouring of God, to which the Commandments of God ſhould give place. And for this cauſe did Chriſt ſo vehemently ſpeak againſt them.

Expl. 44. In the matter of the *Preface* we have theſe things obſervable, (1.) That God is therefore the *ſupreme Lawgiver*, becauſe he is the ſupreme Lord of the whole Creation. As God by vertue of his Soveraignty may himſelf do with his Creatures what he will, by the ſame right he may command them to do what he will. (2.) That God can eaſily *enable* men to do what he commands them; for that very power that commands his creatures into

into being, can also command them into action. (3) That the bonds of the Covenant should be as the *cords of love, and the bands of a man*, sweetly to draw men to obedience; when once we are listed into the number of Gods people by *Baptism*, we are under a more special obligation to obey God not only as our Creator, but as our Father. (4.) That *deliverances* call for duties; and if a corporal deliverance of the *Israelites* was an obligation upon them to obey the God of *Israel*, much more should that spiritual deliverance from the *Egyptian* slavery of sin be an obligation upon them to obey God.

Rules to be observed for the understanding of the Moral Law, or the Ten Commandments.

1 *Rule*, That Christ the Lawgiver is the best Interpreter of *Moses*; or that the Gospel is the fullest and cleerest Interpreter of the Law. The Writings of the Prophets are many times good Expositions of the Law of *Moses*. But the Writings of Christ and his Apostles are far more clear and full. In reference to Christ we have a known instance in the 5*th* of *Mat. passim*. And the Apostles frequently in their Epistles, as when we are commanded to shun all occasions of evil, to love the Lord Jesus in sincerity, and our neighbour without dissimulation, and not to defraud him any way, *&c.*

2 *Rule*,

2 *Rule*, That the Law is perfect, *Pſal.* 19. 7. as (1.) In it ſelf, not admitting of any additional Precepts in the Goſpel, which are generally obliging to all Chriſtians which were not obliging before that Chriſt came in the fleſh. For as for thoſe three Precepts of the Goſpel, for a man, (1.) To deny himſelf. (2.) To take up his Croſs; and (3.) To follow Chriſt; they are rather interpretations and inſtances of that honour and love we are to have for Chriſt as God, which is required in the Firſt Command, than any additions obliging, which did not oblige before; nay *David* himſelf did in ſome reſpect deny himſelf, take up his Croſs, and follow Chriſt; the middle of theſe had place when he ſaid, *The reproaches of thoſe who reproached thee are faln upon me*; and ſo *Moſes* deny'd himſelf, and *Caleb* and *Joſhuah* followed the Lord fully. (2.) The Law is perfect in its extent and comprehenſion, in regard of the ſubject, for it doth command the whole Soul in all its powers and faculties; for it doth require the underſtanding to know, the judgment to approve that which is good; the will to chuſe it, the memory to retain it, and the affections to purſue and enjoy it; and upon this account it is ſaid, that the Law is ſpiritual.

3 *Rule*, Whatever the Law commands, it doth forbid the contrary; as when it commands us to honour our Parents, it doth forbid us to diſhonour them; and whatever the Law for-

forbids it commands the contrary; as when it forbids us to take the name of God in vain, it requires us to use any of the names, or titles, or ordinances of God with reverence.

4 *Rule*, When the Law commandeth a duty, (as suppose to worship God) it doth require us to make use of means, occasions, motives and encouragements to it: and when the Law forbids (*ex. gr.* worshipping of Images), it doth also forbid the occasions, appearances and inducements of any evil.

5 *Rule*, Where a promise is annexed (*ex. gr.* that the days may be long in the Land, *&c.*) there the contrary threatning is included; and where a threatning is annexed, there the contrary promise is included.

6 *Rule*, That the duties of the second table must give place to the indispensable and necessary duties of the first table, when they cannot both be performed together, as the love of Parents must yield to the love of God; but in things ceremonial, the duties of the first table must yield to the moral duties of the second; as sacrificing to works of mercy towards man.

A. 45. The first Commandment is, *Thou shalt have no other Gods before me.* *What is the first Commandment?*

Expl. 45. These words are the *first* command, and not those, *I am the Lord thy God*, (as some

would have them) in which there is nothing commanded, but only a declaration, who and what that God is who does command.

A. 46. The first Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worship and glorifie him accordingly *y*. *what is required in the first Commandment?*

w 1 Chron. 28. 9. *And thou* Solomon *my Son, Know thou the God of thy Father.* *x* Deut. 26. 16. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and his judgments, and to hearken to his voice.* *y* Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Homil. II. p. 3. Let us take heed and be wise, O ye beloved of the Lord, and let us have no strange Gods, but one only God, who made us when we were nothing, the Father of our Lord Jesus Christ, who redeemed us when we were lost, and with his Holy Spirit doth sanctifie us. *Homil.* V. p. 3. Have an assured Faith in God, and give your selves wholly unto him, love him in prosperity and adversity, and dread to offend him ever more. *To.* II. *Hom.* xvij. What availeth it the wisemen of the world to have knowledg of the Power and Divinity of God——where they did not honour and glorifie him in their knowledges as God? *Hom.* VI. *whom* we are to love with all our heart, *i. e.* that our heart, mind, and study be set to believe his Word, to trust in him, and to love him above all other things that we love best in Heaven or on Earth.

Expl. 46. In the *first* Commandment there are these

these 4 things required, (1.) *Knowledg* of God, as namely, that he is the Creator and Governor of the world, being the supream Lord and Law-giver; as also, that he is infinitely perfect in his Nature, Attributes, Word, and Works. (2.) *Faith*, which doth consist in our owning and acknowledging him to be such a God as he is held forth in his Word, and in a relyance upon him as such. (3.) *Obedience*, (which in reference to this command, doth principally consist in the conformity of Man's will to the Will of God. (4.) *Love* to God implyed in these words [before me].

What is forbidden in the first Commandment?

A. 47. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true God as God *a*, and our God *b*, and the giving that worship and glory to any other which is due to him alone *c*.

z Psal. 14. 1. *The fool hath said in his heart there is no God.* *a* Rom. 1. 20. *So that they are without excuse.* 21. *Because that when they knew God, they glorified him not as God.* *b* Psal. 81. 11. *But my people would not hearken unto my voice, and Israel would none of me.* *c* Rom. 1. 25. *Who changed the truth of God into a lye, and worshipped and served the creatures more than the Creator, who is blessed for ever.*

To. 1. *Hom.* VIII. Whoever in time of reading Gods Word, studieth for the glory and honour of this World, is turned from God, —— and hath not a special mind to that which is commanded and taught of God; is turned from God, although he doth things of his own devo-

devotion and mind, which to him ſeem better and more to Gods honour. *To.* 2. *Hom.* xvi. p. 2. It may be boldly and with a ſafe conſcience pronounc'd of the Biſhops of *Rome*, namely, that they have forſaken and daily do forſake the Commandments of God, to erect and ſet up their own Conſtitutions.

Expl. 47. More particular, this Commandment doth forbid theſe and the like ſins; as (1.) *Ignorance* of God, when men either do not know, or will not conſider who God is, and what he would have them do. (2.) *Atheiſm*, both in judgment, when men are wavering and doubting about the Being of God, and therefore diſputing againſt it; and in practiſe, when men live as if there were no God. (3.) *Idolatry*, which conſiſts either in the worſhip of a falſe God, or in worſhipping the true God in a falſe manner, by mingling the corrupt traditions or fancies of men in the worſhip of God; or in worſhipping more Gods than that one God who made the world, and is Father, Son, and Holy Ghoſt, God bleſſed for ever. (4.) Mens *being aſhamed* of, or being negligent in the profeſſion of the true Religion. (5.) The *wilful omiſſion* of any known duties of Religion, as prayer, meditation, praiſing God, &c. (6.) *Wilful infidelity*, when men do not believe God, or take him upon his word, or do reject and contemn his commands, promiſes, or threatnings. (7.) All *blaſphemous* and *misbecoming thoughts* of God whatſoever; as alſo all errors and miſapprehenſions concerning God, or any of thoſe revelations he has given of

of himſelf. (8.) All *diſobedience* to his revealed Will. (9.) All *unſuitable* affections to himſelf, or any thing that bears his ſtamp, as his Ordinances, Day, Providences, and People. (10.) All *unmindfulneſs* and forgetfulneſs of God. (11.) All *carnal preſumption*, pride, tempting of God, relyance upon and ſeeking to unlawful means for help in any diſtreſs, this being accompany'd with the forſaking of and apoſtacy from the true God. (12.) All *impatience* and diſcontent under any evil; as alſo mens aſcribing that which is good to any thing beſides himſelf, who is the fountain of all good.

What are we ſpecially taught by theſe words [before me] *in the firſt Commandment?*

A. 48. Theſe words [*before me*] in the firſt Commandment teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44. 20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God.* 21. *Shall not God ſearch out this?*

To. 2. *Hom.* I. The eternal and incomprehenſible Majeſty of God, the Lord of Heaven and Earth, whoſe ſeat is in Heaven, and the Earth is his footſtool, — calleth upon his *people*, to mark, and take heed, and that upon the peril of their ſouls, to the charge which he giveth them, —— *Thou ſhalt worſhip the Lord God, and him only ſhalt thou ſerve.* Adjoining penalty to the tranſ-

greſſors, and reward to the obedient,——to move to obedience and obſerving this the Lords great Law,——which might ingender fear in our hearts of *diſobedience* herein, being in the Lords ſight ſo great an offence and abomination.

Expl. 48. Here is further clearly intimated, (1.) That God would have the firſt room in our eſtimation. (2.) In our *affections*, *i.e.* that we prize and love him above all.

What is the ſecond Commandment?

A. 49. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf unto them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*

To. 2. *Hom.* I. The Scriptures uſe the two words (Idols and Images) indifferently for one thing alway. They be words of divers things (*Gr. & Lat.*), but one in ſenſe and ſignification in the Scriptures, and matters of of Religion.——Wherefore our Images, if publickly ſuffer'd in Temples and Churches, be indeed none other but Idols, as unto which Idolatry hath been, is, and ever will be committed.——Hath it not been preach'd unto you

you ſince the beginning, &c. How by the Creation of the World, and the greatneſs of the work, they might underſtand the Majeſty of God, the Creator and Maker of all, to be greater than that it ſhould be expreſs'd or ſet forth in any Image or bodily Similitude. And that in the Firſt Table, and the beginning thereof,—is this Doctrine aforeſaid (not briefly touch'd, but) at large ſet forth, and that with denunciation of deſtruction to the contemners and breakers of this Law, and their poſterity after them.

Expl. 49. We have here principally obſervable, (1.) The *order*; (2.) The *matter* of the Commandment. From the *order*, we are to obſerve, that God doth prefer the inward worſhip of the heart, which is required in the firſt Command, to the outward worſhip of the body, which is here principally directed, that the later, or that of the body, without the former is but *hypocritical*; and the former without the later but *partial*; ſo that God is to be worſhipp'd with all our bodies and ſpirits. Thoſe therefore who do preſent their bodies in Idol-worſhip (as that of the Maſs) and yet plead they keep their hearts for God, are here condemned. (2.) The *matter*, or argument and ſcope of the Command, *i.e.* to prevent all miſcarriages and abuſes *in* bodily worſhip, and to inſtruct men how they may preſent their bodies as well as their ſouls a living ſacrifice, holy and acceptable to God. Yet to prevent miſtakes about what is forbidden in this Command, we are to note theſe two things. (1.) That not *all making* of

Images or Pictures, or likeneſſes of the creatures is here forbidden; for then it would follow, that a man might not ſo much as frame an Idea in his own fancy of one mans being like another, contrary to the very notion of truth, which is nothing elſe but a conformity betwixt the mind and the object. (2.) Nor is *all civil* uſe, or hiſtorical repreſentations of things to the eye (which is ſo helpful to the underſtanding and memory) here forbidden.

What is required in the ſecond Commandment?

A. 50. The ſecond Commandment requireth the receiving, obſerving *e*, and keeping pure and entire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word *f*.

e Deut. 32. 46. *Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your children to obſerve, to do all the words of this Law.* Mat. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you.* *f* Deut. 12. 32. *What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.*

Hom. II. p. 3. Let us honour and worſhip for Religions ſake none but God; and him let us worſhip and honour as he will himſelf, and hath declared by his word, that he will be worſhipp'd and honoured, not in, nor by Images or Idols, which he hath moſt ſtraitly forbidden; neither in kneeling, lighting of Candles, burning of Incenſe, —— to believe that we ſhould pleaſe him for all theſe be abomination before God; but let us honour and worſhip God in ſpirit and in truth, fearing and loving him above all things, truſting in him only, calling upon him, and

and praying to him only, praising and lauding of him only, and all other in him. *Hom.* XX. He requireth a sincere and pure love of godliness, and of the true worshipping and serving of God, *i. e.* that forsaking all manner of things that are repugnant and contrary to Gods will, we do give our hearts unto him.

Expl. 50. In the general, is here required that the bodily worshipping of God be performed only in such a *manner*, both for substance and circumstances, as God doth require or allow, or at least is not expresly and consequentially contradicted in his word. More particularly, (1.) It doth require our utmost and constant care and endeavour, to observe and preserve all *holy Ordinances*, and external Church-priviledges in their purity and freedom from all manner of corrupt mixtures in any kind, whereby God is provoked; fasting, prayer, thanksgiving, hearing, reading the Word, singing of Psalms, administration and participation of Gospel-Institutions, as the Sacraments, Swearing, the Discipline and Censures of the Church, Maintenance of Gospel-Ministers, &c. (2.) All *outward decency* in such external Rites and Ceremonies as are warrantably used in Religion, especially in publick. (3.) All *outward reverence* in gesture, speech, and behaviour, in the worship of God. (4.) All *disapproving*, detesting, and loathing all manner of Idolatries, Will-worship, superstition, together with all the monuments, and occasions, and appearances thereof.

A. 51

What is forbidden in the second Commandment?

A. 51. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other way not appointed in his Word *h*.

g Deut. 4. 15. *Take ye therefore good heed unto your selves; for ye saw no manner of similitude in the day that the Lord spoke unto you in Horib.* 16. *Lest you corrupt your selves, and make you a graven Image.* *h* Col. 2. 18. *Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puff't up by his fleshly mind.*

To. 2. *Hom* II. p. 1. Lest the Doctrine against Images should not be marked or remarked, the same is written and required not in one but in sundry places of the word of God,——Neither could the notableness of the place, being the very beginning of the very loving Lords Law, make us to mark it.——So that if either the multitude or plainness of the places might make us to understand, or the earnest charge that God giveth in these places move us to regard; or the horrible plagues, punishment, and dreadful destruction, threatned to such worshippers of Images or Idols, setters up or maintainers of them, might ingender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lords sight so great an offence and abomination.——p. 3. Images and Image-worshipping were in the primitive Church (which was most pure and incorrupt) abhorr'd and detested as abominable, and contrary to true Christian Religion.——p. 3. Idolatry cannot be separated from Images any long time, but as an unseparable accident, or as a shadow follows the body when the Sun shineth, so Idolatry followeth and cleaveth to the publick having of Images in Temples and Churches.——It is not possible to keep men from Idolatry, if Images

mages be ſuffer'd publickly; --the Images of God, our Saviour, the Virgin, the Apoſtles, Martyrs, and others of notable holineſs, of all others moſt dangerous.

Expl. 51. More particularly this command forbiddeth (1.) abſolutely and *altogether* the making of any kind of Images of God, or of any perſon in the Trinity (at leaſt) as God. (2.) It forbiddeth all making of *Images in order* to the worſhipping of God in them or by them, or any way abuſing them in the true Religion, as conceiting the preſence of God to be in or with an Image in a more eſpecial manner than elſewhere. (3.) All the *means* and direct occaſions of Idolatry, all inventions, traditions, and corruptions of men in Gods worſhip, or about the worſhip of God. (4.) All *manner of witchcraft*, or conſulting thoſe that have familiar Spirits. (5.) All *worſhipping* of Images, as well as of God before them, together with all that religious reſpect that is given to them, as in ſhrining, cloathing them, &c. (6.) *All prophaning*, neglecting, oppoſing, or contemning of the worſhip and Ordinances of Chriſt; as alſo all kind of Simony and Sacriledg.

What are the Reaſons annexed to the ſecond Commandment?

A. 52. The Reaſons annexed to the ſecond Commandment, are Gods Soveraignty over us *i*, his propriety in us *k*, and the zeal he hath to his own Worſhip *l*.

i Pſal.

i Psal. 95. 2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms.* 3. *For the Lord is a great God, and a great King above all Gods.* *k* Psal. 45. 11. *He is thy Lord, and worship thou him.* *l* Exod. 34. 14. *Thou shalt worship no other God; for the Lord whose name is jealous, is a jealous God.*

Hom. II. p. 1. Concerning none other matter did God give more, or more earnest and express Laws to his people than those that concern the true worshipping of him, and the avoiding and fleeing of Idols, and Images, and Idolatry, for that both the said Idolatry is most repugnant to the right worshipping of him, and his true glory, above all other vices, and that he knew the proneness and inclination of mans corrupt kind and nature, to that most odious and abominable Vice.

Expl. 52. The *reasons* here annexed are such as are attempered and suited to those two *affections* in man; namely, [*fear* and *hope*] which are the two *hinges* upon which all Religion doth turn; for (1.) here is a severe threatning to move and stir up that passion of *fear* which may prevent or restrain our disobedience to this command, or at least to scare us from continuing in any kind of Idolatry, Superstition, *&c.* which it doth forbid. And in this threatning, we have (1.) The *heinousness* of the Sin forbidden; for 'tis here intimated *spiritual* Whoredom, because God is here represented as jealous over his people that are entered into a marriage-Covenant with him; under the notion of a Husband that is inraged with jealousie in reference to the unchast behaviour of his Wife. (2.) In the *punishment* threatned, the grievousness of the sin is intimated;

mated; when God doth threaten to punish this Sin to the third and fourth *Generation.* (3.) 'Tis here implyed, that this Sin is a *hating* of God, when 'tis said (of them that *hate* me) in reference to Idolaters. (2*dly*,) We have here a gracious promise for the encouraging of *hope* to the careful observers of this command; and in this promise there is observable, (1.) Gods *love* to them in shewing mercy to thousands of them. (2.) Their *love* to God in keeping his commands; and consequently the love of the world or any thing more than God is flat Idolatry, and the Apostle doth call covetousness by that name.

A. 53. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.* *which is the third Commandment?*

Hom. VII. Almighty God, to the intent his holy Name should be had in honour, and evermore be magnified of the people, commandeth that no man should take his name vainly in his mouth, threatning punishment unto him that irreverently abuseth it by swearing, forswearing, and blasphemy.

Expl. 53. The infinitely wise God very well knowing that if any seem to be Religious and bridleth not his *tongue*, that man's *Religion is vain*; he doth therefore in this command lay a restraint upon man's tongue, that it may not any

any way break forth to the diſhonour of his great name; for although God does give a particular command for the direction of the tongue in reference to our neighbour, *ſc.* the *ninth Command*, yet he doth provide for his own honour *firſt* in this *third* command.

A. 54. The third Commandment requireth the holy and reverent uſe of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

what is required in the third Commandment?

m Pſal. 92. 2. *Give unto the Lord the glory due unto his Name.* *n* Rev. 15. 3. *Great and marvelous are thy works, Lord God Almighty, juſt and true are thy ways thou King of Saints.* 4. *Who ſhall not fear thee, O Lord, and glorifie thy Name?* *o* Eccleſ. 5. 1. *Keep thy feet when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools.* *p* Pſal. 38. 2. *I will worſhip towards the holy Temple, and praiſe thy Name for thy loving-kindneſs, and for thy Truth's ſake: for thou haſt magnified thy word above all thy Name.* *q* Job 36. 24. *Remember that thou magnifie his work which men behold.*

Artic. 39. As we confeſs vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt and *James* his Apoſtle: So we judg, that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth in a cauſe of Faith and Charity, ſo it be done according to the Prophets teaching, in *juſtice*, *judgment*, and *truth*. ——Thus an Oath (if it have with it theſe three conditions) is a part of Gods glory, which we are bound by his Commandments to give unto him.

Expl.

Expl. 54. In this 'tis observable, that when the abuse of Gods name in any kind whatsoever, is here forbidden; the Religious and reverent use of it is thereby commanded. Now by *Gods Name* we are in the general to understand that whereby he is in a peculiar manner made known to us, and distinguished from all *false* Gods whatsoever, just as a man is made known by his name, and distinguished from all other men; not but that more men may have the same name, but that there doth belong some peculiar property to a man of such a particular name, whereby he is known from every body else; and so though there be Gods many, and Lords many in name; yet to us there is but one God, who by something or other in his *Titles*, *attributes*, *words* and *works* is distinguished from all *other* Gods: *ex. gr.* when we call God (wise) we are to understand that he is infinitely so; and consequently distinct from all his creatures hereby. Then next for his Ordinances, Word, and Works; they must be *holily* and reverently used (that is, with a serious sense of his Divine Majesty) whether these be used in our thoughts, words or actions; but most especially this command requireth, that when we take *Oaths* or make lawful vows, we do it from such principles, in such a religious manner, and to such right ends, as that the *Name* of God be thereby honoured.

A. 55.

A. 55. The third Commandment forbiddeth all profaning, or abuſing of any thing whereby God maketh himſelf known *r*.

what is forbidden in the third Commandment?

r Mal. 2. 2. *If ye will not hear, and if you will not lay it to heart, to give glory unto thy Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you.*

Hom. VII. He forbiddeth all vain ſwearing and forſwearing, both by God and by his creatures, as the common uſe of ſwearing, in buying, ſelling, and our daily communication.——When men do ſwear of cuſtom, in reaſoning, buying, and ſelling, or other daily communications, (as many be common and great ſwearers), ſuch kind of ſwearing is ungodly, unlawful, and forbidden by the Commandment of God, for ſuch ſwearing is nothing elſe but taking of Gods holy Name in vain. *To. 2. Hom.* X. p. 2. Let us not be ſcorners, jeſters, and deriders *of the Scripture*, for that is the uttermoſt token and ſhew of a Reprobate, of a plain enemy to God his Wiſdom.

Expl. 55. Here is forbidden in the general, all manner of prophanation, or abuſe of any *name* of God, as any of his Titles, as *wiſe*, *good*, *holy*, &c. any of his *works*, as thoſe of Creation or Providence; his *Word* written or preached; any of his *Ordinances*, as *Prayer*, *Preaching*, *Sacraments*; as when we make any unhandſom reflection upon any of theſe in our words or carriage; or do not uſe them at all when we ſhould, and when we do not as we ought: more particularly here are forbid; (1.) All *raſh Oaths*, whether before a Magiſtrate,

ſtrate, or in a mans private paſſion. (2.) All horrid and *prophane Oaths*, as when men ſwear Wounds, Blood, *&c.* and uſe their Dammees and Sinkmees. (3.) All *blaſphemous* Oaths, *ex. gr.* All ſuch wherein the name of God, or Chriſt are prophanely abuſed. (4.) All *mincing* or contracting of Oaths; and here ſome tell us, that I marry, is but the contracting of I by St. *Mary*, though ſome uſe it only as an expletive. (5.) All *mock-Oaths*, or apeing of them. (6.) All *injurious* and perjurious Oaths. (7.) All *curſing*, &c. (8.) All *violation* of lawful Oaths, Vows, Covenants. (9.) All *wilful* forbearing of Oaths in neceſſary caſes. (10.) All *prophane* ſcoffing, *&c.*

What is the reaſon annexed to the third Commandment?

A. 56. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment *s*.

s Deut. 28. 58. *If thou wilt not obſerve to do all the words of this Law, that thou mayeſt fear this glorious and fearful Name, the Lord thy God.* 59. *Then the Lord will make thy plagues wonderful.*

To. 1. *Hom.* VII. The moſt holy Name of God being commonly uſed and abuſed, vainly and unreverently talk'd of, ſworn by, and forſworn to the breaking of Gods Commandment, *is* the procurement of his indignation. *P.* 2. And though ſuch perjur'd mens falſhood he now

kept ſecret, yet it ſhall be open'd at the laſt day, when the ſecrets of all mens hearts ſhall be open'd to all the world. —— Almighty God will be a ſwift witneſs againſt them, —— and the curſe ſhall enter into the houſe of the falſe and perjur'd man.

Expl. 56. In the reaſon of the command 'tis intimated. (1.) That God in a ſpecial manner is the *avenger* of thoſe that abuſe his name. (2.) The *certainty* of this vengeance. (3.) That men are apt to be *remiſs* in puniſhing this Sin.

Which is the fourth Commandment?

A. 57. The fourth Commandment is, *Remember the Sabbath-day to keep it holy. Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gate. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.*

Expl. 57. This command being the *fourth in order*, is the laſt of the *firſt* Table, or of thoſe commands which do concern piety towards God, and in the amplification of it, doth require

quire charity and mercy towards man, especially towards inferiours, (as Son, Daughter, Servant, *&c.*) and therefore in requiring both duties of piety and mercy, it doth as it were glew both the Tables of the Law together. As to the matter of the Command, (1.) Here is a Preface to be noted, *Remember*; as if God should have said, though you should forget all the other Nine Commands (which I would not have you to do neither), yet be sure you forget not this. In which [*Remember*] there is imply'd, (1.) The *importance* of the Command, that it doth import no less than the whole Religion and duty of man towards God, and therefore to be *remembred*. (2.) The *aptness* of men to *forget* this Command, both because the doctrine of it is not to be learnt from the light of nature (at least not so clearly as the other Commands), and because the duties of it do much cross the grain with corrupt nature. (2*dly*,) The thing to be remembred is the *Sabbath-day*, or that day of *Rest* (which God has appointed) from all manner of employment and business, except works of duty to God, charity to man, and of absolute necessity, relief, or mercy towards the inferiour creatures. How it is to be remembred, we have in the next *A.*

What is required in the fourth Commandment?

A. 58. The fourth Commandment requireth the keeping holy to God such set-

times as he hath appointed in his Word, expreſly one whole day in ſeven, to be a holy Sabbath unto himſelf *t*.

t Deut 19. 30. *Ye ſhall keep my Sabbath, and reverence my Sanctuary. I am the Lord.* Deut. 5. 12. *Keep the Sabbath-day to ſanctifie it, as the Lord thy God hath commanded thee.*

To. 2. *Hom.* VIII. It appeareth to be Gods good-will and pleaſure, that we ſhould at ſpecial times, and in ſpecial places, gather our ſelves together, to the intent his name might be renowned, and his glory ſet forth in the Congregation and Aſſembly of his Saints.——And therefore by this Commandment, we ought to have time, as one day in the week, wherein we ought to reſt, yea from our lawful and needful works.

Expl. 58. 'Tis in this *A.* expreſſed in the general, how the Sabbath is to be *kept holy*, as alſo any other day (as ſuppoſe) of Faſting or Thanksgiving, which man doth appoint according to Gods will. Now to ſanctifie a day (and particularly the Sabbath) is to employ it *wholly* and *ſolely* to that uſe for which it is ſanctified, or ſet apart by God, whether it be in reference to the publick or private exerciſes of Religion. And it muſt be the whole Sabbath-day (yet with a merciful reſpect to nature and the conſtitution of mens bodies, for God will have mercy and not ſacrifice) beginning at the *dawning* of the day, becauſe Chriſt the Sun of Righteouſneſs then roſe, and it is to continue till midnight, for ſo long was *Paul* engaged in Sabbath-exerciſes, *Act.* 20. 7.--10. This is the time required by this Law, but if men have not ſtrength of body to

to continue ſo long, ſo there be in them a willing mind, God will accept of what ſtrength they have, and not what they have not.

A. 59. From the beginning of the world to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath *u*, and the firſt day of the week ever ſince to continue to the end of the World, which is the Chriſtian Sabbath *w*.

Which day of the ſeven hath God appointed to be the weekly Sabbath?

u Gen. 2. 3. *And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made.* *w* Act. 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them.* Rev. 1. 10. *I was in the Spirit upon the Lords day.*

To. 2. *Hom.* VIII. Remember ſaith God, that thou keep holy the Sabbath-day, upon which day, as it is plain in *Act.* 13. the people accuſtomably reſorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment doth not bind Chriſtian people, as touching the preciſe keeping the *ſeventh day*, after the manner of the *Jews*; for we keep now the *firſt* day, which is our Sunday (*Dominical* or *Lords-day*) and make that our Sabbath, *i. e.* our day of reſt, in honour of our Saviour Chriſt, who as upon that day roſe from death, conquering it triumphantly; yet notwithſtanding, whatſoever is found in the Commandment appertaining to the Law of Nature, as a thing moſt godly, moſt juſt, and needful, for the ſetting forth of Gods glory, it ought to be retained and kept of all good Chriſtian people.——If we will be children of our heavenly Father, we muſt be careful to keep the

Chriſtian Sabbath, which is the *Sunday*, (i.e. *Dominical* or *Lords-day*), not only for that it is Gods expreſs Commandment, but alſo to declare our ſelves to be loving children, in following the example of our gracious Lord and Father,—This Example and Commandment of God, the godly Chriſtian people began to follow immediately after the aſcenſion of our Lord Chriſt,---chuſing a ſtanding day, not the Seventh, which the *Jews* kept; but the Lords-day, the day of the Lords Reſurrection, the day after the Seventh day, which is the Firſt day of the week.

Expl. 59. The old Sabbath (as we ſee by this *A.* was the *ſeventh day* of the week in order, that is, the *Jews* did obſerve our Saturday; for their ſeventh-day-Sabbath, and the reaſon of it is expreſſed in the command; *ſc.* God reſted from Creation-work that day. But the morality, or *indiſpenſable and perpetual obligation* of this command doth not neceſſarily require the *ſeventh in order*, for that is Ceremonious and abrogated together with the *Jewiſh* Sabbath: but it doth neceſſarily require the keeping holy of a ſeventh day for number, or a *ſeventh part* of the week to be ſpent in Sabbath-duties, which ſeventh part is now by the Reſurrection of Chriſt upon the *firſt day*, and by *his* own immediate authority (or by that which he gave to his Apoſtles) fixt upon that firſt day, (now commonly called our Sunday, or Dominical, *i.e.* Lords-day) and no other even to the end of the world. Though there be no expreſs mention made of this change from the *laſt* to the *firſt* day in Scripture, there being no queſtion moved about it that we read of in the

the Apoſtles time, yet by conſequence the matter of fact is clear.

How is the Sabbath to be ſanctified?

A. 60. The Sabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days *x*, and ſpending the whole time in publick and private exerciſes of Gods Worſhip *y*, except ſo much as is to be taken up in the works of neceſſity and mercy *z*.

x Lev. 23. 3. *Six days ſhall work be done, but the ſeventh day is the Sabbath of reſt, an holy convocation; ye ſhall do no work therein.* *y* Pſal. 92. 1. *A Pſalm or Song for the Sabbath-day. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt High.* 2. *To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night.* *z* Mat. 12. 11. *what man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the Sabbath-day, will not he lay hold on it, and lift it out?* 12. *How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath-day.*

To. 2. *Hom.* VIII. God hath given expreſs charge to all men, that upon the Sabbath-day, which is now our Sunday (*i. e. Lords-day*) they ſhould ceaſe from all weekly and work-day labour, that like as God himſelf reſted and conſecrated it to quietneſs and reſt from labour, ſo Gods obedient people ſhould uſe the Sunday (*i. e. Lords-day*) holily, and reſt from their common and daily buſineſs, and alſo give themſelves wholly to heavenly exerciſes of Gods true Religion and ſervice. —Thus it may plainly appear, that Gods will and Commandment was to have a ſolemn time, and ſtanding day in the

week, wherein the people ſhould come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient people.—— St. *John* ſaith, *Rev.* 1. *I was in the ſpirit on the Lords-day.* Since which time Gods people hath always, in all Ages, without any gain-saying, uſed to come together upon the Sunday, to celebrate and honour the Lords bleſſed name, and carefully to keep that day in holy reſt and quietneſs, both man, woman, child, ſervant, and ſtranger.

Expl. 60. As to the particular *manner* of the Sanctification of the Sabbath it is there expreſſed to be (1) by an *holy reſt*, by which we are not to underſtand that brutal and ſluggiſh reſt whereby men do indulge themſelves in ſloth and lazineſs, (as if their bodies were not to move though it be to the Church) upon this day; but this reſt muſt be from all kind of imployment, whether it be of body or mind which doth any way indiſpoſe a man for or diſtract him in the ſervice of God; whether ſuch actions, thoughts or words be in themſelves ſinful, which men ought to forbear and reſt from at all times; or in themſelves lawful, as the cares, thoughts, and buſineſs of a mans honeſt calling, they are to be forborn this day, and much more all kind of recreations, whether lawful or no. (2) By *exerciſing* our ſelves unto godlineſs, not only in thoſe duties of Religion which we perform on other days either alone, or with others, as Prayer, reading Scripture, and other good Books, holy Conference, but in thoſe duties alſo which are more peculiar to this day, as

Hear-

Hearing, *Meditation*, *receiving* of the Sacraments, *Singing* of Pſalms, *&c.* and thus the whole day is to be ſpent, except ſo much of it as is to be taken up in works of ſuch eminent *neceſſity* as is brought upon men by the Providence of God, and not ſuch neceſſity as men make for their own gain or pleaſure, and in works of mercy.

What is forbidden in the fourth Commandment?

A 61. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the Duties required *a*, and the profaning the day by Idleneſs, or doing that which is in it ſelf ſinful *b*, or by unneceſſary thoughts, words, or works, about worldly employments or recreations *c*.

a Mal. 1. 13. *Ye ſaid alſo, behold what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame, and the ſick; thus you brought an offering, ſhould I accept this at your hands, ſaith the Lord?* *b* Ezek 23.38. *They have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths.* *c* Iſa. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

To. 2. *Hom.* VIII. For the tranſgreſſion and breach of the *Sabbath-day*, God hath declared himſelf much to be grieved, as *Num.* 15. but alas! the wicked boldneſs of thoſe that will be accounted Gods people, who paſs nothing at all of keeping and hallowing the Sunday (*i. e.* Lords-

Lords-day)——They, though there be no extream need, muſt drive and carry,--row and ferry,--buy and ſell on the Sunday (*i. e. Lords-day*), they uſe all days alike. The other, though they will not travel, nor labour, as on the week-day, yet they will not reſt in holineſs, as God commandeth; but they reſt in ungodlineſs and filthineſs, prancing in their pride, pranking and pricking, pointing and painting themſelves to be gorgeous and gay; they reſt in exceſs and ſuperfluity, in gluttony and drunkenneſs, like Rats and Swine; they reſt in brawling and railing, in quarrelling and fighting; they reſt in wantonneſs, in toyiſh talking, in filthy fleſhlineſs: So that it doth evidently appear, that God is more diſhonoured, and the Devil better ſerv'd on the Sunday (*i. e. Lords-day*) than upon all the days in the week beſide.——The Beaſts which are commanded to reſt on the Sunday (*i. e. Lords-day*) honour God better than this kind of people; for they offend not God, they break not their holy days.

Expl. 61. More particularly this command forbiddeth (1) all *unpreparedneſs* for the Sanctification of the Sabbath. (2) All *forgetfulneſs* of the day or duties of it, and both theſe in that one word [*Remember.*] (3) All *negligent* omiſſion or performance of any Sabbath-exerciſe, as Prayer, hearing the Word, Meditation, &c. (4) All direct *prophaning* of the Sabbath by doing nothing, or by bodily ſloth; for on this day we are in an eſpecial manner to glorifie God with our bodies and ſpirits which are Gods. (5) All manner of words, thoughts, affections, cares, deſignes, and actions which do *directly* tend to: (1) *Worldly profit* and gain, as journeys, fairs, markets, and all manner of buying and ſelling, except of that

that of which there is *a real and preſent neceſſity* towards the ſuſtenance of mans life. (2) To *ſenſual pleaſure*, as all manner of gaming, bowling, idle talking and walking, and all ſuch kind of viſits as have more of Complement than of real neceſſity in them, more of recreation in them to the body or carnal mind, than of Religion towards God, or of charity towards our neghbour. (6) All manner of *ſervile* works, not only in reference to Superiors and Governours, but alſo in reference to thoſe that are under their care and charge, for that all excuſes for worldly or ſinful employment may be taken away from all perſons: 'Tis ſaid neither, *thou*, nor *thou*, &c.

What are the Reaſons annexed to the fourth Commandment?

A. 62. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix days of the week for our own employments *d*, his challenging ſpecial propriety in the ſeventh *e*, his own example *f*, and his bleſſing the Sabbath-day *g*.

d Exod. 31. 15. *Six days may work be done, but in the ſeventh is the Sabbath of reſt.* 16. *wherefore the children of Iſrael ſhall keep the Sabbath.* *e* Lev. 23. 3. *Ye ſhall do no work therein, it is the Sabbath of the Lord in all your dwellings.* *f* Exod. 31. 17. *It is a ſign between me and the children of Iſrael for ever; for in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted and was refreſhed.* *g* Gen. 2. 3. *And God bleſſed the ſeventh day, and ſanctified it.*

To.

To. 2. *Hom.* VIII. Like as it appeareth by this Commandment, that no man in the ſix days ought to be ſlothful or idle, but diligently to labour in that ſtate wherein God hath ſet him. —So God doth not only command the obſervation of this holy day, but alſo by his own example doth ſtir and provoke us to the keeping of it. Wherefore, O ye people of God! lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſs, ſtand in awe of the Commandments of God, gladly follow the example of God himſelf, be not diſobedient to the godly order of Chriſts Church, uſed and kept from the Apoſtles time to this day. Fear the diſpleaſure and juſt plagues of almighty God, if ye be negligent, and forbear not labouring and travelling on the Sabbath-day or Sunday (*i.e.* Lords-day), and do not reſort together, to celebrate and magnifie Gods bleſſed Name, in quiet, holineſs, and godly reverence.

Expl 62. The reaſons are here ranked under three heads, (1) the *equity* of the thing commanded, God allowing us *ſix days* for our honeſt and ordinary employments we may well give him *one* in ſeven, and be content to ſpend that cheerfully in his ſervice, (*Six days ſhalt thou labour, &c.*) (2) From *Gods Propriety* in this day, this is the day which the Lord hath made, or inſtituted and appointed, *Pſal.* 118. 23. And may he not do what he will with his own, may he not enjoy it to be ſpent in his ſervice if he pleaſe. (3) From Gods *example* in reſting the ſeventh day; not that we are therefore to reſt on the ſeventh day in *order*, becauſe God did ſo after he had created the world and all things therein; but that we are to ſpend (according to the tenour of this Com-

Command, a ſeventh day which is now our Dominical, or Sunday, in an holy reſt unto the Lord. (4) From Gods *end* in bleſſing, and ſanctifying this day, or in ſetting it a-part to holy uſes, namely that we ſhould ſo uſe it, and thereby receive the bleſſing of the Sabbath from the Lord of the Sabbath.

Which is the fifth Commandment?

A. 63. The fifth Commandment is, *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Expl. 63. This command which is here called the fifth, is by the Apoſtle called the firſt Commandment with promiſe, *Epheſ.* 6. 1, 2. (*i.e.*) to which this promiſe of long life is expreſly made, it being alſo the *firſt* command of the ſecond Table.

What is required in the fifth Commandment?

A. 64. The fifth Commandment requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

h Eph. 5. 21. *Submitting your ſelves one to another in the fear of God.* 22. *Wives ſubmit your ſelves unto your own Husbands, as unto the Lord.* Eph. 6. 1. *Children, obey your Parents in the Lord.* 5. *Servants, be obedient to them that*

that are your Maſters according to the fleſh. Rom. 13. 1. *Let every ſoul be ſubject to the higher powers.* Eph 6. 9. *And ye Maſters do the ſame things unto them, knowing that your Maſter alſo is in heaven.* ℔ Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

To. 1. *Hom.* V. p. 3. Obey all your Superiours and Governours, ſerve your Maſters faithfully and diligently. as well in their abſence as in their preſence, not for dread of puniſhment only, but for conſcience ſake, knowing that you are bound ſo to do by Gods Commandments. *Hom.* X. p. 2. Every degree of people in their vocation, calling, and office, hath appointed them their duty and order; ſome are in high degree, ſome in low; ſome Kings and Princes, ſome Inferiors and Subjects, *Miniſters* and *People*, Maſters and Servants, Fathers and Children, Husbands and Wives, *&c.*

Expl. 64. Here is requir'd (1) ſomething in *general* of *all*, that they give to all that honour which is due unto them in their different places and relations, whether they be Superiors in age, parts, gifts, or authority, who are there ſo called by that obliging name of *parents*, that men may yield what is due unto ſuch with all child-like and filial reſpect, and becauſe in the beginning Parents were Magiſtrates; or Superiors in power; or whether they be equal to us or our Inferiors in age, power, *&c.* for in both theſe capacities there is due to them love, gratitude, and ſuch offices of Chriſtianity, civility, or friendſhip which are ſuitable and proper to them. (2) Something in *ſpecial* is required from Children to be given to their natural Parents; and 'tis all expreſſed in this one word (*honour*). And 'tis obſervable

vable that the command is laid on all Children, of both ſexes, and of what age, or rank ſoever though they be Children of Princes and Nobles; and the honour due unto natural father and mother, or to thoſe who are in their ſtead, as father and mother-in-law, grand-father or Grand-mother, Uncle or Aunt, Guardian, Tutor, *&c.* It is (1) the honour of *reſpect* or love, both in heart, words and behaviour; for this law on Children is a law of love, and as it requires that they love one another, ſo alſo that they love their Parents. (2) The honour of *Reverence*, (*i.e.*) Children muſt fear as well as love their Parents, they muſt ſtand in awe of them as being under their authority, and that thereby they may be kept from offending their Parents. (3) The honour of *Obedience* which proceeds from both the other; 'tis love or fear that makes Children obey. Now in order to this Obedience the rod of correction is a ſcepter ſo needful in Parents hands, that *Solomon* reckons that Parent to hate his child that doth not uſe it, *Prov.* 13. 24. (4) The honour of help or *recompence*, (*i.e.*) As Parents need help, and the child is able or hath opportunity to do it, he or ſhe muſt thankfully requite thereby their labour of love.

What is forbidden in the fifth Commandment?

A. 65. The fifth Commandment forbiddeth the neglecting, or doing any thing againſt

the

the honour and duty which belongeth to every one in their ſeveral places and relations *l*.

l Rom. 13. 7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.* 8. *Owe no man any thing, but to love one another.*

To. 1. *Hom.* V. p. 3. Diſobey not your Fathers and Mothers, but honour them, help them, and pleaſe them to your power. *Hom.* X. St. *Paul* threatneth no leſs pain than everlaſting damnation to all diſobedient perſons, to all reſiſters. —— p. 2. Yet let us believe undoubtedly (good Chriſtian people) that we may not obey Kings, Magiſtrates, or any other (though they be our own Fathers), if they would command us to do any thing contrary to Gods Commandments. p. 3. And here let us take heed, that we underſtand not theſe, or ſuch other like places (which ſo ſtraitly command obedience to ſuperiours, and ſo ſtraitly puniſhed rebellion and diſobedience to the ſame) to be meant in any condition of the pretended and coloured power of the Biſhop of *Rome*. For truly the Scripture of God alloweth no ſuch uſurped power, full of enormities, abuſions, and blaſphemies. —— He ought therefore rather to be called Antichriſt, and the Succeſſor of the Scribes and Phariſees, than Chriſt's Vicar, or St. *Peters* Succeſſor.

Expl. 65. But more particularly in reference to natural Parents (or thoſe who ſtand in their room) theſe miſcarriages are forbidden to Children. (1) All manner of *contempt* of the perſons of Parents, eſpecially when by reaſon of old age, ſickneſs, or natural infirmities, they are not able to manage their Parental authority either as they ought, or have done, or when by the Providence of God their re-

pute

pute or eſtate is low in the world. (2) All *ſlighting* of their *good inſtructions*, example, counſel, directions, reproof and correction. As God would not have his own chaſtening and inſtruction deſpiſed, ſo neither that of Parents, and therefore he calls that child a fool, (by the mouth of *Solomon*) a ſcorner, and bruitiſh, who is guilty hereof. (3) All ſlighting of Parents *commands*, and of their pleaſure whether in reference to duty to be performed by them, whether in matters civil or religious; or in reference to the diſpoſal of themſelves in Marriage, or in any calling, place and employment. (4) All ſlighting of the *tenderneſs* and watchfulneſs of Parents, by doing that on purpoſe which doth either diſturb their paſſions, or diſquiet their minds. (5) All mocking, deriding, or imitating their weakneſſes and misbehaviour, or any way diſgracing them, as *Abſalom* did his fathers government, and as *Cham* did in diſcovering his fathers nakedneſs. Much more (6) here are forbidden all *curſing* of them, and bitter railing at them. (7) All ſuch *carriage* in Children as does not redound by way of reflection, as well as what does not tend directly to the Parents honour.

What is the Reaſon annexed to the fifth Commandment?

A. 66. The Reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve

for Gods glory, and their own good) to all ſuch as keep this Commandment *m*.

m Eph. 6. 2. *Honour thy Father and thy Mother (which is the firſt Commandment with promiſe).* 3. *That it might be well with thee, and that thou mayeſt live long on the earth.*

To. 1. *Hom.* X. p. 3. By obedience to our ſuperiours, ſhall we pleaſe God, and have the exceeding benefit, peace of conſcience, reſt and quietneſs here in this world, and after this life enjoy a better life. *To.* 2. *Hom.* XXI. p. 3. Good and obedient Subjects are in Gods favour, and be partakers of peace, quietneſs, and ſecurity, with other God's manifold bleſſings in this world, and by his mercies through our Saviour Chriſt, of life everlaſting alſo in the world to come.

Expl. 66. In the general, we have one great reaſon from the promiſe of proſperity and long life, particularly annexed to this Command; in which promiſe there are two things, (1) The *peculiarity* of the bleſſing promiſed to the obedience of this Command, for obedient children may be ſure of the bleſſing promiſed, when it may be a bleſſing. (2) The *greatneſs* of the bleſſing, for of all temporal bleſſings 'tis the greateſt, *ſc.* life; and then here is that which is ſo ſweet to nature in this life, 'tis long life and proſperous withal, otherwiſe it would not be a bleſſing. Yet more particularly, obedience to Parents is indiſpenſable, becauſe (1) God *requires it* in the next place to that which he claimeth for himſelf; and has therefore plac'd this Law next to the Commands of the firſt Table. (2) The *Law of Nature* doth in a peculiar manner require this in

in all Nations, even the moſt blind and barbarous; yea inſtinct of Nature in the brute creatures doth teach them ſome kind of reſpect to their Sires and Damms.

A. 67. The ſixth Commandment is, *Thou ſhalt not kill.* *which is the ſixth Commandment?*

Expl. 67. The *fifth Command* did concern ſpecial duties to ſpecial perſons, *ſc.* the obedience of Children towards their Parents; but this *Command* doth reach all perſons in general; and the end of it is not only to preſerve mans life, but humanity it ſelf, and therefore this [*Thou*] in the prohibition doth forbid murder to all perſons.

A. 68. The ſixth Commandment requireth all lawful endeavours to preſerve our own life *n*, and the life of others *o*. *what is required in the ſixth Commandment?*

n Eph. 5. 28. *So ought men to love their wives, even as their own bodies.* 29. *For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it.* *o* Pſal. 82. 3. *Defend the poor and fatherleſs.* 4. *Deliver the poor and needy.* Job 9. 13. *The bleſſing of him that was ready to periſh, came upon me.*

Hom. V. p. 3. Caſt in your minds, how you may do good unto all men, unto your power, and hurt no man. —Oppreſs not, beat not, neither hate any man; but help and ſuccour every man as you may; yea, even your enemies that hate you, that ſpeak evil of you, and that do hurt you. *Hom.* VI. Cheriſh good and harmleſs men,—and encourage with rewards to do well.

Expl. 68. Now in order to this end, these things may be very helpful, (1) *Humanity*, or a general respect of kindness towards all, whether in offices of love or of pity. (2) A *slowness* to anger, after the example of God, whom we so much provoke; and this is called lenity, or meekness of spirit, for which *Moses* was so eminent. (3) A *study* to be quiet, both outwardly from all brawling and contention; and inwardly from all revengeful thoughts, purposes, passions; as also a diligent care in outward demeanour, to avoid all occasions, temptations, and practices which do tend to stir up wrath. (4) *Placableness*, or an easiness to be reconciled, and to forget and to forgive injuries and affronts. (5) A *readiness* to use all lawful and proper means to defend our own or neighbours life, as we are called to it by the Law of Nature, Humanity, and Religion, as we are in a capacity to do it. (6) Such a *chearfulness* of spirit as tends to the health of the body. (7) Christian *temperance* and moderation in the use of the creatures, in bodily labour, and lawful recreations. (8) A *conscientious care* to use such Physick (as is prescribed by those who are skilful therein) which is either for the preservation or recovery of health. (9) *Care* to save our own and others souls.

A. 69. The sixth Commandment forbiddeth *what is forbidden in the sixth Commandment?*

the

the taking away of our own life *p*, or the life of our neighbour unjuſtly *q*, and whatſoever tendeth thereunto *r*.

p Act: 16, 28. *Paul cried with a loud voice, ſaying, Do thy ſelf no harm.* *q* Gen. 9. 6. *whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.* *r* Prov. 24. 11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* 12. *If thou ſayſt, Behold we know it not, doth not he that pondereth the heart, conſider it?*

To. 2. *Hom.* XXI. p. 3. Robberies and murthers of all ſins are moſt loathed of moſt men, being againſt the ſecond Table of Gods Law. *To.* 1. *Hom.* VI. Delay not rebukes and puniſhments of thoſe that offend, but give them in due time, leſt they fall headlong.

Expl. 69. Here (1) *Negatively*, This Command forbids not (1) All kind of *war*, for ſome is lawful. (2) Nor the *execution* of publick juſtice in capital puniſhments upon capital offenders. (3) Nor *ſelf-defence*, againſt violence in ſome caſes. (4) Nor *moderate anger*, where there is juſt cauſe, as *ex. gr.* in the caſe of reproof, and upon the like warrantable occaſions. But (2) *Poſitively*, Here is forbidden, (1) *Self-murther*, both *direct*, as a mans hanging, drowning, ſtabbing, *&c.* himſelf; *indirect*, as ſurfeiting, drunkenneſs, and the neglect of any lawful means for the preſervation or repair of health; as of meat, drink, phyſick *&c.* (2) Murder of our *neighbour*, (1) Directly, when wittingly and out of hatred (and without a juſt call) a man doth either by himſelf, or by means of another, take away the life of his neighbour. (2) *Murtherous* thoughts, and hatred

of him without a cause. (3) All *inhumanity* and unmercifulness, or want of compassion. (4) All *neglect* of, or the withdrawing of our lawful defence. (5) All *quarrelsom* broyls and brawlings. (6) All *Duels*, because in this case men wrest the Sword of Justice out of the Magistrates hand, that they may carve out justice (or rather revenge) for themselves. (7) All *provoking* speeches and behaviour.

A. 70. The seventh Commandment is, *Thou shalt not commit adultery.*

which is the seventh Commandment?

Hom. XI. By the which [*Adultery*], although it be properly understood of the unlawful commixtion or joining together of a married man with any woman beside his wife, or of a wife with any man beside her husband; yet thereby is signified also all unlawful use of those parts which be ordained for generation.

Expl. 70. As the former precept did concern the *life*, so this doth concern the *chastity* of our neighbour. And as natural and regular self-love should be the rule and standard of our love to our neighbour, according to which we are to act in the preservation of his life; so that love we ought to have to our selves, and that care we ought to have for the preservation of our own chastity, we ought also to have for the preservation of our neighbours chastity, otherwise we do not love our neighbour as our selves,

A. 71.

What is required in the seventh Commandment?

A. 71. The seventh Commandment requireth the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *x*.

s 1 Thes. 4. 4. *That every one of you should know how to possess his vessel in sanctification and honour.* *t* Eph. 5. 11. *And have no fellowship with the unfruitful works of darkness, but reprove them rather.* 12. *For it is a shame even to speak of those things which are done of them in secret.* *u* 1 Tim. 2. 22. *Flee also youthful lusts, but follow righteousness, faith, charity.* *w* Col. 4. 6. *Let your speech be alway with grace, seasoned with salt.* *x* 1 Pet. 3. 2. *While they behold your chast conversation with fear.*

To. 1. *Hom.* XI. Christ doth not only establish the Law against Adultery, and make it of full force; but teacheth us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and fleshly consents.

Expl. 71. Here is (1) something required in the general, and that is the utmost endeavours to preserve *chastity* amongst all persons, and that honourable state of marriage from all the lusts of uncleanness, for as well the bodies of others as our own, are, or should be, the consecrated Temples of the Holy Ghost, and therefore are not to be defiled by the sacrilegious and abominable lusts of filthiness. (2) In particular, for this chastity is required (1) In *heart*, or soul, as it comprehends all the powers and faculties thereof, with all the inward actings of these; as, (1) That in the under-

ſtanding the *thoughts* be pure, chaſt, and clean; and that whatever things are honeſt, in order to the preſervation of chaſtity, we think on theſe things. (2) That the *will* do make its choice accordingly. (3) That the *memory* be a faithful Regiſter only of the rules, and laws, and examples of modeſty and chaſtity, and not to keep the Records of luſt, nor to be Maſter of the Rowls to the ſpirit of uncleanneſs. (4) That nothing be repreſented upon the ſtage of *fancy*, but what doth become godlineſs and honeſty. (5) That the *affections* do hug and embrace nothing that is defiled with the impurity of luſt. (2*dly*,) Here is required chaſtity in *ſpeech*, that mens diſcourſe and communication be ſuch as doth tend to promote and preſerve good manners, to credit the Goſpel, and to give good example to others (eſpecially the younger ſort of people), as the Holy Ghoſt (that Spirit of purity) has left us an example of purity in ſpeech, when he ſpeaks only of that (which conſidered in it ſelf) has nothing of guilt, but only ſomething of that natural ſhame upon it which was bequeathed to us by our firſt Parents; *ex. gr.* he *knew her*, he *covered his feet*, &c. *Judg.* 3. 24. 1 *Sam.* 1. 19. (3*dly*,) In *behaviour*, that our geſtures, poſtures, garb, apparel, company, dyet, and whole demeanour be ſuch both before God and men, as becomes the purity of that Goſpel which does not only teach to deny worldly, but alſo to abſtain from

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all fleshly lusts, to avoid the appearance of them, and to hate the very garment spotted with the flesh.

A. 72. The seventh Commandment forbiddeth all unchast thoughts *y*, words *x*, and actions *a*.

what is forbidden in the seventh Commandment?

y Mat. 5. 28. *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* *x* Eph. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.* *a* Eph. 5. 3. *Fornication and all uncleanness, let it not be once named amongst you.*

To. 1. *Hom.* V. p. 2. Commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other mans wife, widow, or maid. *Hom.* XI. Here is whoredome, fornication, and all other uncleanness forbidden, to all kinds of people, all degrees, and all ages without exception.

Expl. 72. (1) By *unchast thoughts*, we are to understand all impure and unchast motions of the Soul in any of its faculties, as also all the cherishing and indulging of these inwardly and secretly, as by consent, allowance, keeping them in mind with delight, and acting them in the fancy. (2) In unchast *words* is here forbidden, all kind of Ribaldry, Bawdry, Balladry, Romances, and Love-songs, and all such wanton discourses as are either plainly *unchast*, or at least *immodest*, and such as do not become the tongues or pens of those who profess godliness; or at the best are such as have a direct tendency to the violation of modesty, if not

of

of chaſtity. (3) By *actions* we are to underſtand not only all acts of uncleanneſs, as adultery, fornication, ſodomy, beſtiality, ſelf-pollution, *&c.* but alſo all that which doth open a gap to any luſts of uncleanneſs, as polygamy, unlawful marriages, divorces, and diſpenſations; all ſtews and naughty houſes; all undue delays of marriage where there is not the gift of continence; all wanton dalliance, dancings, plays, and all ſuch painting of the face, or pampering of the body, which have a natural tendency to inflame, or provoke filthy luſt.

A. 73. The eighth Commandment is, *Thou ſhalt not ſteal.* *which is the eighth Commandment?*

Expl. 73. This command concerns the *goods* as the next does the good name of our neighbour.

A. 74. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward eſtate of our ſelves *b*, and others *c*. *what is required in the eighth Commandment?*

b Rom. 12. 17. *Provide things honeſt in the ſight of all men.* Prov. 15. 23. *Be thou diligent to know the ſtate of thy flocks, and look well to thy herds.* *c* Lev. 25. 35. *If thy brother be waxen poor, and fain in decay with thee, then thou ſhalt relieve him.* Phil. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.*

Hom.

Hom. V. Beſtow your own goods charitably, which you get duly, as need and caſe requireth. *Hom.* VI. Bear good will and heart unto every man, to uſe our ſelves well unto them, as well in words and countenances, as in all our outward acts and deeds.

Expl. 74. As in all the commands which concern our neighbour, the grand principle is to be *love* to him; ſo in all (but eſpecially here) the rule of our duty muſt be that golden *rule* of righteouſneſs, *do as you would be done by*. Now next to the promoting of our own eſtate or welfare in the world, we muſt endeavour our neighbours *welfare*, we muſt not only love him as our ſelves, but we muſt in the *general* be careful to promote or preſerve his eſtate as our own by all honeſt and lawful means; more particularly here is required, (1.) *Perſonal cared* about a mans own eſtate or goods, for *charity* begins at home. (2.) *Truth* and faithfulneſs about what is committed to our charge by others. (3.) *Commutative juſtice* between man and man, in bargaining, contracting, buying and ſelling, and in rendring to every one his due, and in due time; as alſo in borrowing, bartering, chaffering and changing. (4.) *Reſtitution* of what we wrongfully detain of anothers goods, either to the perſon from whom they are detain'd, or to his heirs and executors if we be able, or elſe to acknowledg our fault to them, and to beg their pardon. (5.) *Lending* freely and not looking for any thing again, eſpecially where intereſt is to the impoveriſhing of our neighbour. 6. *Cha-*

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rity to the relief of the poor. (7.) *Hospitality* to strangers. (8.) *Diligence* and faithfulness in an honest, calling not only that a man may provide for himself or his friends or family, but that he may have to give to him that needeth. (9.) That all this be done with *singleness* of heart *as to the Lord Christ*, and with love to others as to our selves.

What is forbidden in the eighth Commandment?

A. 75. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own *d*, or our neighbours wealth, and outward estate *e*.

d 1 Tim. 5. 8. *If any provide not for his own, and especially for those of his own house, he hath denyed the faith, and is worse than an Infidel.* Prov. 28. 19. *He that followeth after vain persons, shall have poverty enough.* *e* Prov. 21. 6. *The getting of Treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.* Job 20. 19. *Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not.* 29. *Surely he shall not feel quietness in his belly.*

To. 2. *Hom.* XXI. Thefts and robberies are most pernicious to society. *Hom.* XVII. p. 2. So many as increase themselves by usury, by extortion, by perjury, by stealth, by deceits and craft, they have their goods of the Devils gift.

Expl. 75. This Command in the *general* doth forbid all that doth hinder the *end* of this Command, which is the *preservation of Livelihood*, in order to the sustentation of life, whether our own or others, and consequently all that

that which doth hinder the performance of the forementiond duties doth directly tend to the neglect of them. Particularly it doth forbid (1.) *inwardly*; and that (1.) all *covetous* desires of what is not our own, heart-deceit, cheating contrivance, though never executed. (2.) All *overvaluing* worldly things. (3.) *Envy* at the prosperity of another, because he is richer than we. (4.) All *over-eager* pursuit of worldly things, confidence in them, distracting cares about them, and inordinate grief for the loss of them. (5.) All *discontentedness* with our present lot and condition. (2.) *Outwardly*; (1.) all kind of *robbery* and *stealth* whether by force or fraud; and hither may be refer'd, (1.) That common practise amongst some of *men-stealing*, as also the enticing away of Servants from their Masters. (2.) The *receiving* and buying of stoln goods; the receiver is worse and the buyer little better than a thief, when he knows or suspects them to be stoln. (3.) *False weights*, measures, lights, removing of land-marks, *&c.* (4.) All *monopolies* to raise the price. (5.) All kind of *cheating* by game, and here many times the sin is double, *sc.* the game it self and cheating by it, or any such like jugling by sleight of hand. (6.) All *cosenage* in words. (7.) All acts of *unfaithfulness* in contracts, bargains, or in matters of trust publick or private. (8.) *Sacriledg*, or the taking away of that which is devoted to pious uses, together with all unjust

juſt alienations. (9) Needleſs *protracting* of Law-ſuits. (10.) All ſuch *engagements* as (by ſuretiſhip, *&c.*) are to a mans own prejudice. (11.) All *foreſtalling* of markets, and hoarding up againſt a dearth to the prejudice of the publick. (12.) All *injuſtice* in any kind, whether by griping, uſury, oppreſſion, or any other unlawful way.

Which is the ninth Commandment?

A. 76. The ninth Commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour?*

Expl. 76. For the government of the *tongue* in reference to God we have the third *Commandment*, and for the *guidance* of it in reference to our *ſelves* and *others* we have this *Commandment*, for though our neighbour here be only mention'd yet our ſelves muſt not be excluded, and therefore regular ſelf-care for our own good name is to be the rule of our care to preſerve his good name.

What is required in the ninth Commandment?

A. 77. The ninth Commandment requireth the maintaining and promoting of truth between man and man *f*, and of our own *g* and our neighbours good name *h*, eſpecially in witneſs bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his neighbour.* *g* 1 Pet. 3. 16. *Having a good conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that*

that falsly accuse your good conversation in Christ. Act. 25. 10. *Then Paul said, I stand at Cesars judgment seat; to the Jews have I done no wrong.* h 3 Joh. 12. *Demetrius hath a good report of all men, and of the truth it self; yea, and we also bear record.* i Prov. 14. 5. *A faithful witness will not lye.* 25. *A true witness deliverreth souls.*

To. 1. *Hom.* XII. p. 3. If we be good and quiet Christian men, let it appear in our tongues. If we have forsaken the devil, let us use no more deviliſh tongues.

Expl. 77. The scope and drift of this *Commandment* most directly and expresly is the preservation of *truth*, but in subordination to the preservation of love to our neighbour, there being nothing that doth tend more to the violation of this affection, than the belying of him. The *general* duty therefore which this Commandment requires in reference to our neighbour is to *speak the truth in love*, yet more *particularly* as this Command is broken, so it is to be kept both *inwardly* and *outwardly*: (1.) *Inwardly*, and then it doth require (1) *love*, both to the truth and to our neighbour; because this twofold love is a good means for the preservation of our neighbours good name. (2.) An high and just value and esteem of our neighbours credit and reputation. (3.) Charitable thoughts concerning him, till we have grounds to the contrary. (4.) Willingness to hear well, and unwillingness to hear ill of him. (5.) A hearty rejoicing at good, and sorrowing for evil reports of him. (2*dly*.) *Outwardly*, is required, (1) Silence concerning our neighbour, or the not revealing of secrets,

crets, when either his *good name*, or a mans own *good conſcience* is in danger to be prejudiced thereby; for to reveal a ſecret (where the concealing of it is not either much to the damage of others, or of the party who would have it kept a ſecret) would be a violation both of Chriſtian fidelity, and of humane ſociety, and of the laws of friendſhip. (2.) Here is outwardly required our *juſt defence* of our neighbour, by ſpeaking well of him, (1) ſo far as the truth of the matter will bear it. (2) As we have a fit opportunity. And (3) a due *zeal* to ſpeak on his behalf, but eſpecially in *witneſs bearing* before a Magiſtrate; for in ſuch a caſe a man is to ſay the whole truth, or all that is material (even in circumſtances themſelves) for the juſt vindication of his neighbours good name; and nothing but the truth, not that which is partly true and partly falſe. (2.) To *do* (as well as *ſpeak*) what we can according to our place and capacity, and to uſe our utmoſt intereſt for his defence, though there might be ſomething of pains, charge, or hazzard in ſuch Chriſtian and neighbourly endeavours. (3.) That a man do *diſcourage* and *rebuke tale-bearers*, flatterers, ſlanderers, and falſe accuſers, eſpecially when we obſerve that what they ſay is from malice, prejudice, and bitterneſs, and hath very little of probability in the matter.

A. 78. The ninth Commandment forbiddeth whatſoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

What is forbidden in the ninth Commandment?

k Rom. 3. 13. *With their tongues they have uſed deceit.* *l* Job 27. 5. *God forbid that I ſhould juſtifie you; till I dye, I will not remove my integrity from me.* *m* Pſal. 15. 3. *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.*

To. 1. *Hom.* XII. p. 3. He that hath been a maliciouſ ſlanderer, now let him be a loving comforter.——He that hath abuſed his tongue in evil ſpeaking, now let him uſe it in ſpeaking well. All bitterneſs, anger, railing, and blaſphemy, let it be avoided from you.

Expl. 78. More particularly, here is forbidden ſomething (1*ſt*,) *Inwardly*, as (1) All *uncharitable* and cenſorious thoughts concerning our neighbour; for we are to love our neighbour, and charity thinketh no evil. (2) All *ſupercilious* and diſdainful thoughts, as of the meanneſs of his perſon, the weakneſs of his parts, gifts, *&c.* (3) All ungrounded *ſuſpitions* and over-credulouſneſs, or a readineſs to open the ear to any body that ſhall but open his mouth againſt him. (4) All ſuch *inordinate paſſions* as (hatred, wrath, *&c.*) are ſuitable to ſuch a bad and unchriſtian temper of mind. (2*dly*,) *Outwardly*, is here forbidden, (1) *Falſe teſtimony* againſt him, whether *privately* unto ſome private perſon in our diſcourſe, or *publickly* before a Magiſtrate, when a man is to ſpeak

or to ſwear in truth, judgment, and righteouſneſs. (2) The *ſuborning* or procuring of others to be falſe witneſſes againſt him. (3) *Pleading* for an evil cauſe, for this is to defend injuſtice, and to be the Devils advocate. (4) Uncharitable cenſures. (5) Unjuſt verdicts and ſentences. (6) Any kind of endeavours to ſuppreſs or hinder the *courſe of juſtice* and truth by undue ſilence. (7) Speaking the truth *unſeaſonably*, eſpecially when it tends to detraction, reproach, and ſlander; for to report the ſins of others without juſt cauſe, is really a reproach, as from the reporter, though the matter be true; if it be done without malice, and in order to his reformation, ſuch report is not ſinful, becauſe here only a leſs good is neglected for procuring a greater. Yet is it no defamation to ſpeak of anothers mans failings, when they are the common talk of publick fame, or markt out by the ſentence of the Judg, or the notoriety of the fact. (8) *Forgeries*, whether of writing or tales. (9) Harſh *miſconſtructions* and interpretations of other mens words, intentions, or actions. (10) *Flattering*, and undervaluing of others. (11) All malicious *aggravations*, or unjuſt excuſes and extenuations of others faults. (12) All ſuch *whiſperings*, reviling, and raſh ſpeaking, whereby either truth, charity, or the good name of others is wronged. (13) All *raiſing* and *receiving* falſe reports, and the rejoicing in the diſgrace of another.

another. (14) All *mental* reſervations, and *Jeſuitical* equivocations, or any other way whereby our own good name, or credit and conſcience, and the good name of others, as well as truth it ſelf and Religion, is wronged:

A. 79. The tenth Commandment is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.*

which is the tenth Commandment?

Expl. 79. This Command doth concern the frame and temper of the inward man, whether it be in reference to God, to our ſelves, or to others; and the main ſcope of it is to preſerve heart-purity, yea to bring faln man (if it were poſſible on this ſide the heavenly Paradiſe) to that primitive rectitude and original righteouſneſs wherewith he was created, and which was not only the perfection but the glory of mans nature.

A. 80. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of ſpirit towards our neighbour, and all that is his *o*.

what is required in the tenth Commandment?

n Heb.

n Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have:* *o* Rom. 12. 15. *Rejoice with them that do rejoice, and weep with them that weep.* 1 Cor. 13. 4. *Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up.* 5. *Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.* 6. *Rejoiceth not in iniquity, but rejoiceth in the truth.*

To. 1. *Hom.* V. p. 3. Covet not wrongfully, but content your ſelves with that which you get truly, and alſo beſtow your own goods charitably, as need and caſe requireth.

Expl. 80. This Command requires in the general, yet in a more direct and expreſs manner *internal* obedience to all the other *nine* Commands; or a univerſal regularity in mans nature, principles, inclinations, inward motions and affections towards God and man. *Obj.* But will ſome ſay, this Command therefore ſeems to be needleſs, or ſupernumerary, becauſe every other Command doth require that holy and regular frame of heart which is ſuitable to it ſelf, and the duties which it requires from the outward man. *Anſw.* This Command is added not only as a univerſal declaration, but alſo as an *univerſal confirmation* of what God requires (as to the rectitude or due temper of ſoul) in all the other Commands together, and therefore 'twas neceſſary to be added to all the reſt; ſo that this Command is of a further reach than all the former, being it requires univerſal rectitude, or original righteouſneſs towards God and man. *Obj.* But then this Law would require that which is impoſſible.

Anſw.

Anſw. The Law muſt not ceaſe to be *perfect*, becauſe man is *impotent*, or not able to perform. Man has wilfully loſt this power; yet the Law muſt not therefore loſe its purity or perfection. Yet (2) this *frame* of ſoul is not impoſſible to mans *rational* nature, though to corrupted nature. (3) Though the *rigour* of the Law doth ſtill require perfection, yet the *grace of the Goſpel* doth accept of ſincerity in and through Chriſt. But more particularly, (1) This Command requires *diſtinction* of propriety, or that a man ſhould know what belongs to him as his own. (2) Contentedneſs of mind with a mans preſent condition and lot, till God is pleaſed in his good providence to make his way plain before us, for the alteration or bettering of our condition; now Gods way of providence is known by this, that it never contradicts his revealed will in his word, and in that it never deſtroys the eternal principles of righteouſneſs and juſtice betwixt men. (3) It requires a *charitable frame*, *i.e.* that we be ſo far from envying him, or coveting what is his, that we rather wiſh and pray heartily, that both he and his may proſper, as well as we, or what belongs to us.

what is forbidden in the tenth Commandment?

A. 81. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *p*, envying or grieving at the good

of our neighbour *q*, and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10. 10. *Neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.* *q* Gal. 5. 5. *Let us not be deſirous of vain-glory, provoking one another, envying one another.* *r* Col. 3. 5. *Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is Idolatry.*

To. 2. *Hom.* XXI. p. 3. Coveting or deſiring of other mens Wives, Houſes, Lands, Goods and Servants, willing to leave unto no man any thing of his own.

Expl. 81. This *Command* forbiddeth all manner of luſt or *concupiſcence*, whereby the nature or *heart* of men is polluted and defiled, ſo that original luſt or concupiſcence which *Paul* had not known to be ſin but by this Law, is plainly forbidden by this Law, *Thou ſhalt not covet*, *Rom.* 7. 7. Neither is only the fountain-luſt, or the depraved *inclination* of corrupt nature here forbidden, but alſo all the ſtreams that proceed from it; as the luſts of the fleſh, as luxury, or the luſt of the eye as gain, or the pride of life as glory, *ſcil.* vain-glory. Yet further, here is forbidden (1*ſt*,) *Diſcontentedneſs* of mind, when men repine and murmure at Gods providence, as if he did wrong, thoſe complainers, when he gives either more or better of this worlds goods to others than he does to them; which wicked temper doth ariſe, (1) From mens *covetouſneſs*. (2) From *pride*,

pride, which would pull down other mens eſtates to a mans own level; but theſe *two* levelling principles being deſtructive to propriety as well as ſociety, are here forbidden. (3) From a double miſtake: As (1) concerning the *nature* of theſe things, as if a mans happineſs did conſiſt in the abundance of theſe things. (2) Concerning *Gods government* of the World, as if he did not govern the World in wiſdom and righteouſneſs. Qu. *But may not a man lawfully deſire more of this Worlds goods than he has already? Anſw.* Yes; Provided (1) his deſire of what he wants be *without murmuring* and repining. (2) With cheerful *ſubmiſſion* to the will of God. And (3) with *ſubordination* to Gods glory; neither is contentment of mind, at all inconſiſtent with ſuch regular deſires. (2*dly*,) *Envying* at the proſperity of others is here forbidden: For (1) This is againſt charity, which requires we ſhould *love* our Neighbours as our ſelves, and which ſhould rather rejoice than grieve at the good of others. (2) And that golden Rule of Righteouſneſs, *Do as you would be done unto.* (3) Againſt the *example* of God himſelf, who rejoiceth in the proſperity of his ſervants. (3*dly*,) Here is *forbidden* all *inordinate* motions and affections towards worldly objects; as love, delight, zeal, *&c.* in or for the enjoyment; and impatience, vexation, immoderate grief for loſs or diſappointments.

Is any man able perfectly to keep the Commandments of God?

A. 82. No meer man since the Fall, is able in this life perfectly to keep the Commandments of God *s*, but daily doth break them in thought *t*, word *u*, and deed *w*.

s Eccles. 7. 20. *For there is not a just man upon earth, that doth good, and sinneth not.* *t* Gen. 8. 21. *The imagination of mans heart is evil from his youth.* *u* Jam. 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.* *w* Jam. 3. 2. *In many things we offend all.*

Artic. XIII. Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin. *Hom.* III. p. 2. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore those virtues be called the fruits of the Holy Ghost, and not the fruits of man. ——Truly there be imperfections in our best works.——Let us therefore not be asham'd to confess plainly our state of imperfection; yea, let us not be ashamed to confess imperfection, even in all our best works. *To.* 2. *Hom.* XVII. The holy company (of Saints in heaven) confesseth constantly, that all the goods and graces wherewith they were endued in soul, came of the goodness of God only. It is meet therefore to think, that all spiritual goodness cometh from God only.

Expl. 82. When 'tis said no meer man *since* the fall, *&c.* 'Tis clearly imply'd that *before* the fall man had power to keep the Law of God *perfectly*; but now since the fall

fall he has not this power in this life, neither (1) in his *corrupt* eſtate before converſion, nor (2) in his *regenerate* after converſion. (1*ſt*,) Not in his *corrupt* eſtate, for though men unconverted either to Chriſtianity (as the *Gentiles*) or to Chriſt (as all prophane Chriſtians) may by the power of nature, and freewill; or by the help of common grace, be able to do ſome things contained in the Law, which in themſelves conſidered are good for the matter; yet not in a right *manner*, becauſe not from a right principle, true grace; and not to a right end, Gods Glory; nor by a *right rule*, the Law of God in the ſpiritual meaning of it. Nor (2*dly*,) in his *regenerate* ſtate here in this life; for (1) his knowledg of his duty is but in part, And how can he do it perfectly when he does not know perfectly? (2) His *grace* imperfect, *Ex. gr.* faith, love, *&c.* becauſe mingled with more or leſs of the oppoſite corruption.

A. 83. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God, than others *x*.

Are all the tranſgreſſions of the Law equally hainous?

x Joh. 19. 11. *He that delivered me unto thee, hath the greater ſin.*

Hom. V. p. 3. Chriſt ſaith, *wo be unto you, for you devour widows houſes under colour of long prayers, therefore your damnation ſhall be greater.*——You make them children of

of hell worſe than your ſelves be. *Hom.* VIII. p. 2. Children of unbelief of two ſorts, who deſpair and preſume; and both theſe ſorts of men be in a damnable ſtate; as the *one* ſhould believe the promiſes, ſo the *other* the threatnings; not over-boldly preſume of Gods mercy, and live diſſolutely.

Expl. 83. If we conſider *ſin* only with reference to the Infiniteneſs of Gods majeſty who is thereby provoked, in this reſpect all ſins are equally hainous, becauſe all againſt an Infinite Majeſty; but if we conſider them either in their own *nature* as tranſgreſſions or in their ſeveral *circumſtances*, then ſome ſins are greater, or more hainous than others; for though every ſin be a tranſgreſſion of the Law of God, yet every Law of God, doth not equally, and ſo *directly* and immediately concern the Glory of God and the ſalvation of man; neither is every Law ſo clearly promulgated, or made known: Beſides, there are ſome aggravations in the ſin it ſelf, as when it is not only in the heart, but in word and deed; ſo the greater the ſcandal, the greater the means to prevent it, the greater the perſon by whom, and againſt whom, the greater the ſin; as alſo it may receive its aggravations from many circumſtances, as time; when a man is drunk upon the Lords day; place, as to cut a purſe in the Church, or at the Bar before the Judg; Company, as to be debauch'd in Civil, or prophane in Religious company.

A. 84. Every ſin deſerveth Gods wrath and curſe, both in this life, and that which is to come *y*.

what doth every ſin deſerve?

y Gal. 3. 10. *Curſed is every one that continueth not in all things that are written in the book of the Law, to do them.* Mat. 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

Hom. XX. p. 1. We do daily and hourly by our wickedneſs and ſtubborn diſobedience, horribly fall away from God, thereby purchaſing unto our ſelves (if he ſhould deal with us according to his juſtice) eternal damnation.

Expl. 84. Every ſin being a breach of the Law deſerves the *curſe* of the Law, or the penalty which is due to the ſinner upon every the leaſt ſin, and that penalty is death; not only temporal, but ſpiritual and eternal; or the wrath of God to be inflicted upon the ſinner both here and hereafter. *Obj.* But if every ſin deſerve hell, then this would ſeem to take away the difference in puniſhments? *Anſw.* No, for this doth not ly in the duration of the puniſhment, for that will be eternal to all who come into that ſtate where the worm never dyes, and the fire never goeth out; but it will be in the degrees of the puniſhment; ſome belike ſhall loſe more good, and endure more evil or torment than others.

CHAP.

CHAP. III.

Of things to be practis'd, *according to the Goſpel: Or the Ordinances of the Goſpel, particularly of the two* Sacraments, *in* 13 Articles, *with their Explanation. From* A. 85. *to* 98.

What doth God require of us, that we may eſcape the wrath and curſe due unto us for ſin?

A. 85. TO eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto life *z*, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of Redemption.

z Act. 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt.* *a* Prov. 2. 1. *My Son, if thou wilt receive my words, and hide my Commandment with thee.* 2. *So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding.* 3. *Yea, if thou cryeſt after knowledg, and lifteſt up thy voice for underſtanding.* 4. *If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid treaſure.* 5. *Then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God.*

Hom. XX. p. 1. ——We have here a perpetual Rule appointed unto us, which ought to be kept at all times; and that there is no other way whereby the wrath of God

God may be pacified, and his anger aſſwaged,—which no man is able to abide, but is mov'd by repentance to obtain mercy.——And with a full purpoſe of amendment of life, fleeing to the mercy of God, taking ſure hold thereupon, through faith in his Son Jeſus Chriſt, there is an aſſured and infallible hope of pardon and remiſſion,——and that we ſhall be received into the favour of our heavenly Father. *To.* 1. *Hom.* VIII. p. 2. If we turn to him with an humble and a very penitent heart he will receive us to his favour and grace, for his name ſake, for his promiſe ſake, for his truth and mercies ſake, promiſed to all faithful believers in Jeſus Chriſt his only natural Son.

Expl. 85. There were never any more than theſe *two ways* preſcribed by God unto man, for his keeping or obtaining of that happineſs which doth conſiſt in the favour of God. (1) Perfect and *ſinleſs obedience* to the whole will of his Creator, and this was preſcribed in innocency, for his keeping in favour with God. (2) *Faith in Jeſus Chriſt*; which was preſcribed immediately after the Fall, for the recovery of the favour of God which he had loſt; for we are to look upon God not only as the party offended by tranſgreſſion, but alſo as the *ſupreme Lawgiver*, and great Governour of the world; and therefore God as the ſupreme Governour was bound (by vertue of the perfection of his own Government, and for the preſervation of the honour of his Law and Juſtice) not to treat with man, in order to his being received into favour again, but only in and through a Mediatour; and becauſe infinite wiſdom could

could not find out a fitter than he who was God-man, God was therefore pleaſed in the riches of his grace and mercy, to pitch upon this way of recovering loſt man, *ſc.* by *faith in Chriſt*, who is mediator between God and man: And although the *Law of works* did not accept of repentance upon the breach thereof, yet the *Law of faith* doth, or the Covenant of Grace doth as well require repentance toward God, as faith in our Lord Jeſus Chriſt. But then this, repentance muſt be qualified (as is expreſt in the *A.*) *ſc.* It muſt be repentance *unto life*, not a dead repentance, but ſuch as brings forth ſuitable fruit, namely, that which is unto holineſs, and the end everlaſting life: And then, in the next place God requires a diligent uſe of all the *means of grace*, theſe being the conduit-pipes whereby Chriſt, and Grace, and the Spirit, and all the ſpiritual benefits of our redemption are ordinarily communicated unto us; for though the want of theſe may not damn any (but other ſins) where thoſe that want them are not in the fault that they want them; as thoſe that want the means of grace, and have only the Light of nature, will not be condemned for what they want, but for not glorifying God according to what light they have, though it be but from the dim candle of nature; ſo thoſe that have theſe means and neglect them, will have the greater damnation;

tion; for, *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, Jo.* 3. 14. From all which may be *infer'd*, (1) That the light of nature, or the dim candle of *corrupt reaſon* is not ſufficient to guide a man to Heaven; for if it were, *faith* would have been ſuperfluous, and Goſpel-revelation concerning our redemption by Chriſt needleſs. (2) That in order to ſalvation, it is not enough for a man to believe the *truth* of the Goſpel; but he muſt alſo accept of the *terms* of the Goſpel, or Chriſt in the Goſpel. *ſc. faith* and *repentance. i. e.* He muſt accept of Chriſt in all his Offices, and accordingly yeild ſubjection to him; and he muſt repent of all his ſins, ſo as to bring forth fruit meet for repentance; for a fruitleſs or a dead repentance will never carry a man to heaven. (3) That Chriſt is communicative of his Grace, for therefore hath he appointed *means* of Grace for the conveying of Grace to his members; he is not a fountain ſealed, but a fountain open'd. (4) That it is the duty of Chriſtians to attend diligently upon the Ordinances of Chriſt, for not only the neceſſity of the end requires it, there being no other ordinary way for the obtaining of the end, but by theſe means, but alſo the obligatory power of Gods Command. (5) That thoſe therefore are enemies to their own ſalvation and redemption by Chriſt, that do wilfully neglect the uſe, or deny the neceſſity

ceſſity of Chriſts Ordinances. (6) That if Chriſtians be never the better for Chriſt, and by what he has done for ſinners, they may thank themſelves, for God has preſcribed means whereby they may reap benefit from the undertaking of Chriſt; if then they do miſs of life and ſalvation, 'tis becauſe they will not come to him that they may have life. (7) That Chriſtians had need to beg of God, that his *good Spirit* may move upon the waters of the Sanctuary, that in and through Chriſt they may prove effectual for healing.

A. 86. Faith in Jeſus Chriſt is a ſaving-grace *b*, whereby we receive *c*, and reſt upon him alone for ſalvation *d*, as he is offered to us in the Goſpel *e*. *What is faith in Jeſus Chriſt?*

b Heb. 10. 39. *We are not of them who draw back unto perdition, but of them that believe, to the ſaving of the ſoul.* *c* Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* *d* Phil. 3. 9. *And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* *e* Iſa. 33. 22. *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will ſave us.*

Hom. IV. p. 1. *Of Faith.* It conſiſteth not only in believing that the word of God is true.—But it is alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt,—hanging only upon him, and calling upon him, ready to obey and love him.——It being the firſt coming unto God whereby we are juſtified. P. 2. By faith only, not that the ſaid juſtifying faith

faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or ſeaſon.——But to take away clearly all merit of our works,---and wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious blood-ſhedding. This faith the holy Scripture teacheth us; this is the ſtrong rock and foundation of the Chriſtian Religion; this Doctrine all old and ancient Authors of Chriſts Church do approve. This Doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain-glory of man. This whoſoever denieth, is not to be accounted for a Chriſtian man, nor for a ſetter forth of Gods glory, but for an adverſary to Chriſt and his Goſpel, and a ſetter forth of vain-glory. ——Not that this our own act, to believe in Chriſt which is within us, doth juſtifie us. (For this were to count our ſelves to be juſtified by ſome act or vertue that is within our ſelves) But we muſt renounce the merit of faith, *&c.* and truſt only in Gods mercy, and that ſacrifice which our high Prieſt and Saviour, Chriſt Jeſus the Son of God, once offer'd. *To. 2. Hom.* XI. Unfeigned faith is the only mean and inſtrument of ſalvation required on our parts.

Expl. 86. In this deſcription of *faith* there are ſeveral things obſervable, as (1) concerning the *object* of it; and this is Jeſus Chriſt, not only as God, though therefore he is to be believed becauſe Truth it ſelf; nor only as God-man, though the Word being made fleſh he is to be believed becauſe he is the Revealer of his Fathers will concerning mans Salvation, but as being *God-man* he is conſtituted Mediator betwixt God and man, and by vertue of his *Mediatorſhip* doth execute the office of a *King*, of a *Prieſt*, and of a *Prophet*, in order to the Salvation of all thoſe who do believe in

him, or do heartily receive and embrace him for their alſufficient Saviour upon the terms of the Goſpel; and thus conſidered he is propoſed as the object of ſaving Faith; yet becauſe without ſhedding of blood there is no remiſſion, and becauſe we are ſaid to have *redemption through his blood*, therefore Chriſt *crucifi'd* is the moſt peculiar object of this faith. (2) Concerning the *act* of this faith 'tis to be noted, that doth not barely exert or put forth it ſelf in a firm *aſſent* only to the truth of the Goſpel, nor yet in a particular full perſwaſion that I ſhall be undoubtedly ſaved in and through Chriſt, for true ſaving faith may be without this full aſſurance, but 'tis exerciſed in a free *conſent* of the will that this Saviour ſhall be our Saviour upon thoſe terms he is offer'd; namely, cheerful ſubmiſſion both to his Scepter and to his Croſs, and hereupon the *affections* thoſe everlaſting gates of the Soul, as love, joy, delight, *&c.* are ſet open that this King of glory may enter in and find entertainment there.

what is repentance unto life?

A. 87. Repentance unto life is a ſaving grace *f*, whereby a ſinner out of the true ſenſe of his ſin *g*, and apprehenſion of the mercy of God in Chriſt *n*, doth with grief and hatred of his ſin turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience *k*.

f Act:

f Act. 11. 18. *Then hath God also to the Gentiles granted repentance unto life.* *g* Act. 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?* *h* Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* *i* Jer. 31. 18. *Turn thou me, and I shall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* *k* Psal. 119. 59. *I thought on my ways, and turned my feet unto thy testimonies.*

Hom. XX. *Of Repentance.* Which is a returning again of the whole man unto God, from whom we be faln away by sin, —— We must return from those things whereby we have been withdrawn, pluckt, and led away from God. —Unto whom alone we must return,---not to the creatures, or the inventions of men, or our own mercies, ---by Jesus Christ,---who hath made satisfaction to the Justice of God,---with our whole heart,---forsaking all that is contrary to Gods will,---out of a sincere love of godliness,---a purpose of our selves by Gods grace to renounce our former wicked life; and a full conversion to God in a new life to glorifie his name, *&c.* We must beware and take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or turn effectually unto the Lord, by our own might and strength, for this must be verified in all men, *without me ye can do nothing*, *Joh.* 15. 5. Again, of our selves we are not able as much as to think a good thought, 2 *Cor.* 3. 5.

Expl. 87. This repentance is called *repentance unto life*, because the fruit thereof is unto holiness, and the end everlasting life, and concerning this repentance several things are to be noted (*1st*,) concerning the *nature* of it that (as well as faith) it is a *saving-grace*, because

it is a part of Sanctification, and not a common work of the ſpirit which is reckon'd up amongſt thoſe things which do not accompany Salvation, as every part of Sanctification doth. (2*dly*,) Concerning the immediate *ſpring* of this repentance, and that is a true ſenſe of ſin, (*i.e.*) ſuch a ſenſe of ſin as doth break the heart for ſin, and that in a kindly manner with grief, or godly ſorrow not with deſpair; this latter ſenſe of ſin may be found in a *Judas*, but only the former in a *Paul*; for whether it be in reference to the guilt of ſin, a true penitent does not deſpair of pardoning mercy; or whether it be in reference to the puniſhment of ſin, he hopes to be deliver'd from the wrath to come; and therefore this true ſenſe of ſin, and a lively apprehenſion of the mercy of God in Chriſt are here joyned together. (3*dly*,) We have here the *inward acts* of repentance, as (1) *grief* of heart for ſin, called therefore a being pricked at the heart, and a being contrite, and broken in ſpirit; which is when a mans heart is ready to bleed and melt, and tremble within him becauſe he has broken the holy Law of God, and has thereby fooliſhly expoſed himſelf to the curſe and penalty of the Law. (2) *Hatred* of ſin whereby a man doth diſrelliſh, and diſlike ſin, and can roul it as a ſweet morſel under his tongue no longer; when he does not only not love ſin, but he abhors it, the very thoughts of it are grievous and ungrateful to him; and therefore (3) he *turns* from it,

not only does as one who turns away his *face* that cannot endure to behold it, but his *feet*, for he haſtens as far from it as he can, and that he may ſecure himſelf from the danger of it he turns from it to God. (4) With *reſolution* not to return to his old beloved any more. (4*thly*,) we have here the *outward effects* of repentance (called its fruits) active, conſtant, univerſal endeavours to lead a new life.

*A.*88. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for ſalvation.

what are the outward and ordinary means, whereby Chriſt communicateth to us the benefits of Redemption?

l Act. 2. 41. *Then they that gladly received his word were baptized.* 42. *And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayer.*

Hom. 5. p. 3. Apply your ſelves chiefly, and above all things, to read and hear Gods word; mark diligently therein what his will is you ſhould do, and with all your endeavours apply your ſelves to follow the ſame.

*Expl.*88. 'Tis here ſuppoſed in the *A.* that there are *inward and extraordinary* means whereby Chriſt *can* and ſometimes probably does communicate the benefits of Redemption, there being Salvation in no other name than that of

Jeſus, where perſons are not made capable of this Salvation in an *ordinary* way, and in the uſe of means, there is no other way left but that which is extraordinary; and ſo we read of thoſe that have been ſanctified from the womb. But the *ordinary* means are the ſtanding *Ordinances* of the Goſpel, *ſc.* the *Word*, *Sacraments* and *Prayer*; the Word to inform and reform us, Sacraments to confirm our faith, and Prayer to beg a divine and effectual bleſſing upon both; and all theſe three are included in that one great ordinance of the Goſpel, a *Goſpel-miniſtry*, unto which Chriſt hath promiſed his preſence unto the end of the world, becauſe till then the myſtical body of Chriſt will ſtand in need of being edified in its moſt holy faith, for if the Unction of the Spirit had taken away the uſe of preaching why then did the *Apoſtles* uſe to preach?

How is the Word made effectual to ſalvation?

A. 89. The Spirit of God maketh the reading, but eſpecially the preaching of the Word, an effectual means of convincing and converting ſinners *m*, and of building them up in holineſs and comfort *n*, through faith unto ſalvation *o*.

m Pſal. 19. 7. *The Law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple.* *n* 1 Theſ. 1. 6. *And ye become followers of us, and of the Lord, having received the word in much affliction, with joy*

joy of the Holy Ghoſt. o Rom. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to every one that believeth.*

Hom. I. p. 2. If we lack a learned man to inſtruct and teach us, yet God himſelf from above will give light to our minds, and teach us thoſe things which are neceſſary for us, and wherein we are ignorant.—Mans humane and worldly wiſdom, or ſcience, is not needful to the underſtanding of Scripture; but the revelation of the Holy Ghoſt, who inſpireth the true meaning into them, that with humility and diligence do ſearch therefore. *To.* 2. *Hom.* XVII. p. 1. Let us in faith and charity call upon the Father of mercy, by the mediation of his well-beloved Son our Saviour, that we may be aſſiſted with the preſence of his holy Spirit, and profitably on our parts, demean our ſelves in ſpeaking and harkening to the ſalvation of our ſouls. *Hom.* XVI. p. 2. And he of his great mercy ſo work in all mens hearts, by the mighty power of the Holy Ghoſt, that the comfortable Goſpel of his Son Chriſt may be truly preached, truly received, and truly followed in all places, to the beating down of ſin, death, the Pope, the Devil, and all the Kingdom of Antichriſt. *Hom.* XVII. p. 3. We ſhould not be able to believe and know theſe great myſteries that be open'd to us by Chriſt, *but by the Holy Ghoſt.* St. *Paul* ſays, that no man can know what is of God, but by the Spirit of God; as for us (ſaith he) we have received, not the ſpirit of the world, but the Spirit which is of God, for this purpoſe, that in that holy Spirit we might know the things that be given us by Chriſt.

Expl. 89. In this *A.* there is (1) ſomething *ſuppoſed*; (2) ſomething *aſſerted*: Here it is *ſuppoſed* (1) that ſometime the *reading* of the Word doth prove effectual for the ſpiritual and eternal good of the Soul, and hence it is that Chriſt commands us to ſearch and read the Scripture, and doth charge mens ignorance

and error about Soul-matters, upon their negligence herein. (2) That reading of Scripture at home doth not at all excuse people from *hearing* the Word in the solemn Assemblies where it is preached, for there is an *especially* here fixed on the word Preached as to the efficacy of it, either for conviction, conversion or comfort. (3) That the Word whether read or preached (except the Spirit go along with it) is but a *dead letter*, till the Angel (*i.e.*) the Spirit of God move upon this water of the Sanctuary no healing is to be expected from it. And therefore (2*ly*,) 'tis here *asserted* (1) concerning the Word read, (2) concerning the Word preached that the *Spirit* of God doth make it effectual (1) for the *opening* of blind eyes, so as to discover to men the things that concern their peace and their duty. (2) For the *turning* of sinners unto God from the error and evil of their ways, from darkness unto light. (3) For the *building* of men up in their most holy faith, because hereby is laid the first stone, for faith cometh by hearing; hereby is laid the last, for 'tis by the Ministry of the Word that the Christian is made an habitation of God through the Spirit, or a temple of the Holy Ghost. (4) For the *perfecting* of holiness in the fear of God. (5) For *comfort*, for this is that brook in the way of which the Christian traveller drinketh, and so is able to run the ways of Gods commands and not be weary, to walk and not to faint.

How is the word to be read and heard, that it may become effectual to salvation?

A. 90. That the Word may become effectual to ſalvation, we muſt attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *ſ*, and love *t*, lay it up in our hearts *u*, and practiſe it in our lives *w*.

p Prov. 8. 34. *Bleſſed is the man that heareth me, watching daily at my gates, waiting daily at the poſts of my doors.* *q* 1 Pet. 2. 1. *Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings.* 2. *As new born babes deſire the ſincere milk of the Word, that ye may grow thereby.* *r* Pſal. 119. 18. *Open thou mine eyes, that I may ſee wonderful things out of thy Law:* *ſ* Heb. 4. 2. *The word preached did not profit them, being not mixed with faith in them that heard it.* *t* 2 Theſ. 2. 10. *They received not the love of the truth, that they might be ſaved.* *u* Pſal. 119. 11. *Thy Word have I hid in mine heart, that I might not ſin againſt thee.* *w* Jam. 1. 25. *But whoſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.*

Hom. I. p. 1. The *Scriptures* have power to turn through Gods promiſe, and they be effectual through Gods aſſiſtance; and being received in a faithful heart, they have ever an heavenly ſpiritual working in them. —— In reading Gods will he profits moſt, that is moſt turn'd into it, that is moſt inſpired with the *Holy Ghoſt*, moſt in heart and life chang'd into that thing which he readeth. ——Read it humbly with a meek and lowly heart, to the intent you may glorifie God, and not your ſelf, with the knowledg of it; and read it not without daily praying to God, that he would direct your reading to a good effect.——Let us hear, read, and know theſe holy rules, inſtructions, and ſtatutes of our Chriſtian Religion, and upon that we have made profeſſion to God at our Baptiſm.

tiſm. Let us fear and reverence, lay up (in the cheſt of our hearts) theſe neceſſary and fruitful leſſons. Let us night and day muſe, and have meditation and contemplation in them.

Expl. 90. This *A.* doth inform us of the right *manner* of uſing and managing the word (whether read or preached) with profit as (1*ſt*,) our attendance upon the Word muſt be with *diligence*, now this doth imply (2) things, (1) the *intention* of the mind, that when a man is reading Scripture, or hearing a Sermon, he do ſeriouſly mind what he is about, do not ſuffer his mind and thoughts to be roving upon other things; and the reaſon of this intention of mind is becauſe he knows that the eye of God is intent upon him. (2) An *holy ſollicitude*, or a mans being concerned in the iſſue of the duty, he being ſenſible that he is now engaged in the uſe of that means for eternal life that God has preſcribed, he now reads every *Chapter*, and hears every *Sermon*, as if it were (as indeed it is) for his life; ſo in this diligent attendance there is ſomething wherein the outward man is concerned, *ſc.* a devout, reverent and ſerious compoſure of the outward man to the work. (2*dly*,) *Preparation*, and this doth imply (1) a mans *laying aſide* all worldly *cares*, affairs and buſineſs, ſports or recreations which might any way hinder him in ſuch holy and heavenly employment, that ſo he may attend upon it without diſtraction. (2) A mans laying aſide all worldly *affecti-*

affections, as love of the world, &c. or his putting away all superfluity of naughtiness. (3) A mans putting himself into the presence of God, or a *pressing* upon himself the sense of Gods authority, majesty and holiness, as well as of the truth and importance of his word. (*3dly*,) *Prayer*, that Gods word may do us good; and here we are to pray (1) for the *Minister*, that he may preach as becomes the word of God, and an Ambassadour of Christ. (2) For *our selves*, that we may receive it as the ingrafted word which is able to save our Souls; yet more particularly (1) that we may mingle it with *faith*, it being that which deserves the most firm or the highest degree of assent that we are able to give to any thing. (2) That we may receive it with *love* (1) to *God* the author of it, and because 'tis his word. (2) To the *Preacher* as sent by God; (3) to the *word* it self, because for the matter 'tis that which doth so highly import our happiness. (4) We are to give *reception* and entertainment not only in the porch of our ear, but in the best room of our hearts; yea it being a precious treasure, better than gold and silver, it must be our care, (1) to *lay it up* as *treasure* in our hearts, to *hide* it there as *David* did. (2) As treasure to be *improved*, *to lay it out*, now this cannot be done any other or better way than by a mans taking heed to his ways, according to Gods word, for he that thus ordereth his conversation aright shall see the salvation of God.

How do the Sacraments become effectual means of salvation?

A. 91. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them*x*, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them *y*.

x 1 Cor. 3. 7. *So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*
y 1 Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.*

Artic. XXVI. The effect of Christs Ordinance is not taken away by the Ministers wickedness, neither the grace of Gods gifts diminish'd from such as by faith and rightly do receive the Sacraments ministred to them, which be effectual because of Christs institution and promise, although they be ministred by evil men. Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledg of their offences; and finally, being found guilty by just judgment be deposed.

Expl. 91. Here we have it expressed, (1) *negatively*, how the Sacraments do not become effectual, *&c.* as (1) not from any *virtue in themselves*; for as the word is a dead letter of it self, so the Sacraments are dead signs; for can it be imagin'd in reason, that the soul which must live for ever, can be feasted, fed, and nourished to eternal life by a morsel of bread and a sup of wine? (perishing elements), or that the spiritual defilement of the soul can be wash'd

wash'd off by a few drops of water sprinkled upon the face. (2) Not from any *virtue in the Minister*, as neither (1) his *piety*, because this can be no meritorious or procuring cause of a blessing in the Minister; (2) nor his good *intention*, for then the blessing would not only depend upon the power, but also upon the will of man; but the efficacy of Sacraments depends (2*dly*,) *affirmatively*, (1*st*,) upon *Christs blessing* grounded on his own institution and appointment, for he will not be wanting to his own Ordinances. (2*dly*,) upon the *working* of the Spirit, or his application of them to the soul in a spiritual manner, and thereby bringing to the mind of the receiver, (1) the Author of Sacraments, *Christ*; (2) the *impulsive* cause, his *love*; (3) by *representing* and *sealing* the righteousness of Christ to the soul; (4) by *objective excitation* of suitable affections, as love, gratitude. (3*dly*,) Their efficacy doth depend on the *receivers faith*, not as a meritorious cause, but as a necessary condition, without which Christ will not bless them.

What is a Sacrament?

A. 92. A Sacrament is an holy Ordinance, instituted of Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented *z*, sealed, and applied to believers *a*.

z Gen. 17. 10. *This is my Covenant which ye shall keep between me and you, and thy seed after thee, Every man-child among you shall be circumcised.* *a* Rom. 4. 11. *And he received*

etived the ſign of Circumciſion, a ſeal of the righteouſneſs of the Faith, which he had yet being uncircumciſed.

Expl. 92. In the general, all ſound Divines do agree, that a Sacrament hath theſe two parts, (1) an *outward ſign*, ſuch as are the objects of ſenſe, and eſpecially of ſeeing; for though bread and wine be objected or preſented to the taſte, as well as to the eye; and water to the touch, yet the repreſentation or the reſemblance of Chriſts body broken and his blood ſhed, is in ſeeing the bread broken and the wine poured out; and the ſpiritual waſhing of the ſoul repreſented to the eye of faith, by that waſhing of the filth of the fleſh which is viſibly done before the eye of the body. (2) *Inviſible grace*; for the internal application of Chriſts benefits to the ſoul being of a ſpiritual nature, cannot be ſeen by the eye of the body; yet more particularly, in this *A.* we have the nature and quality of a Sacrament, 'tis a holy Ordinance, (1) it has *holineſs* to the Lord ſtampt upon it, and ſo is ſpiritual in its nature. (2) It is *inſtituted* by Chriſt the *holy one*; it is not his Holineſs at *Rome*, or rather *that man of ſin*, that can inſtitute a Sacrament, though he hath taken the boldneſs to add five Sacraments to thoſe two which Chriſt hath appointed. The holieſt man upon earth cannot appoint a Sacrament; it is priviledg enough in man to celebrate it when it is inſtituted by God. (3) It is a means for the promoting of ſanctification and holineſs, for

for it is an obligation upon a Chriſtian to holineſs, and though it be not a means to work converſion (ordinarily at leaſt), yet it doth excite, quicken, and confirm grace. (4) It is the ſeal of a holy Covenant, wherein (as by a Deed of free-gift) all the benefits of Chriſts Redemption are made over and applyed to believers, and wherein all the promiſes are Yea and Amen through Chriſt unto ſuch. (5) It is an Ordinance that in a moſt eminent manner is accompanied with the aſſiſtance, influence, and comforts of the Holy Ghoſt, becauſe at ſuch a time the Spirit in a moſt remarkable manner is concerned to execute his office, as the Spirit of Adoption witneſſing together with the ſpirits of believing Receivers, that they are the children of God. And doth not all this holineſs wherewith this Sacrament is attended, require on the Communicants part a holy and ſolemn preparation?

A. 93. The Sacraments of the new Teſtament are Baptiſm *b*, and the Lords Supper *c*.

What are the Sacraments of the new Teſtament?

b Mark 16. 16. *He that believeth, and is baptized, ſhall be ſaved.* *c* 1 Cor. 11. 23. *For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus in the ſame night in the which he was betrayed, took bread*, &c.

Artic. XXV. There are two Sacraments ordained of Chriſt our Lord in the Goſpel, *i. e.* Baptiſm and the Sup-

Supper of the Lord.——Confirmation, Pennance, Orders, Matrimony, and extream Unction are not to be counted for Sacraments of the Goſpel. *To.* 2. *Hom.* IX. Sacraments inſtituted by our Saviour Chriſt to be received and continued of every true Chriſtian in due time and order, for ſuch purpoſe as *He* willed them to be received, as viſible ſigns expreſly commanded in the New Teſtament, whereunto is annexed the promiſe of free forgiveneſs of our ſins, and of our holineſs, and joining in Chriſt, there be but two, namely, Baptiſm and the Supper of the Lord.

Expl. 93. There are but theſe two, not only as generally neceſſary, but as *only neceſſary* to ſalvation, for who was fitter to judg of the neceſſity, or to appoint the number of Sacraments, then he alone who had the ſole power to appoint any Sacrament at all; now (1) in the New Teſtament we find only theſe two of Chriſts appointment. (2) Theſe two are *ſufficient* to the end to which they are appointed. *ſc.* to ſeal the Covenant of Grace. (3) Though there were more extraordinary, yet there were but two *ordinary Sacraments* under the Old Teſtament, *ſc.* Circumciſion and the Paſsover. (4) Only theſe *two* forementioned do correſpond to theſe two of the Old Teſtament; and ſo do not Pennance, Matrimony, Orders, *&c.* (5) Only theſe two are directed as to the manner of *participation* in the New Teſtament. (6) Chriſts Miniſters have only theſe two, and no more in their *Commiſſion* to adminiſter and to celebrate as Sacraments, *ſc. Baptiſm* and the *Lords Supper*.

A. 94.

A. 94. Baptiſm is a Sacrament, wherein the waſhing with water in the Name of the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace *e*, and our engagement to be the Lords *f*. *what is Baptiſm?*

d Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* *e* Rom. 6. 3. *Know ye not, that ſo many of us as were baptized unto Jeſus Chriſt, were baptized into his death.* *f* Rom. 6. 4. *Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo alſo we ſhould walk in newneſs of life.*

Artic. XXVII. It is a ſign of regeneration or new birth, whereby (as by an inſtrument) they that receive Baptiſm rightly, are grafted into the Church; the promiſes of forgiveneſs of ſin, of our adoption to be the Sons of God by the Holy Ghoſt, are viſibly ſigned and ſealed.

Expl. 94. In this *A.* we have (1) the *general* notion of *Baptiſm*; It is a Sacrament (*i. e.*) a ſeal of the righteouſneſs of faith, and ſo is every other Sacrament which is a ſeal of the Covenant of Grace, whether under the legal or evangelical diſpenſation. (2) We have here the *deſcription* of Baptiſm, and therein the *difference* of Baptiſm from the Lord's Supper. (1) In the *outward* ſigns or elements in *that* water in *this* Bread and Wine, and God having been ſo particular and diſtinct in appointing

theſe, we ſhould be as ſtrict and careful in the uſe of them; not *adding* to them the corrupt inventions of men, as the *Papiſts* do add to Water, Cream, Salt, Oyl and Spittle, &c. Nor *diminiſhing* from the other, As they do when they deprive the people of the Cup. (2) They *differ* in their *order*, for Baptiſm is the *firſt* Sacrament of the Goſpel, becauſe it is to be adminiſtred when a Chriſtian (or the Infant of one or both believing Parents) is ſolemnly to be admitted a member of Chriſt's viſible Church, but the Lord's Supper is to follow this. (3) In *frequency*, Baptiſm is to be adminiſtred but *once*, becauſe a man can be born but once ſpiritually (as well as naturally) and this Sacrament is a ſeal of this ſpiritual birth, when the inward Baptiſm of the Holy Ghoſt, is accompanied with the outward of Water, which by the way being both inward and outward, may be called the Doctrine of Baptiſms; but the Supper being to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul, may and muſt be *often*, becauſe we often ſtand in need of it. (4) In the *form* of adminiſtration, Baptiſm being in the Name of *Father*, *Son*, and *Holy Ghoſt*; becauſe we are to be baptized into all the three perſons in the Godhead; but the Supper in theſe words, *take*, *eat*, *this is my body*, &c. (5) In Baptiſm is ſealed to us and repreſented our *dying* unto ſin, and *living* unto righteouſneſs (eſpecially in thoſe of years that are baptized) but in the other

other Sacrament, *Christ dying* for our ſin is repreſented and confirmed to us. (6) Baptiſm doth *ſeal* us a *title* to all viſible Church priviledges and ordinances of the Goſpel, and the Lord's Supper doth *ſuppoſe* this title both to theſe and all the benefits and advantages of the Covenant of Grace. (7) In Baptiſm we ſolemnly *engage* to be the *Lords*, and to be entirely his; and in the Supper we renew this *engagement*, and not only our renewal of our vow, but our Baptiſmal vow ſhould be frequently and ſeriouſly conſidered, eſpecially in a time of Temptation and Apoſtacy.

To whom is Baptiſm to be adminiſtred?

A. 95. Baptiſm is not to be adminiſtred to any out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *g*, but the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Act. 2. 41. *Then they that gladly received his word, were baptized.* *h* Gen. 17. 7. *And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* 10. *This is my Covenant which ye ſhall keep, between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.* Act. 2. 38. *And Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* 39. *For the promiſe is to you, and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Engl. Artic. XXII. The Baptiſm of young Children, is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

Expl. 95. 'Tis here obſerveable that Baptiſm is *not* to be adminiſtred (*1ſt*) to *Infidels* or unbelievers (whilſt ſuch) as Jews, Turks, and Pagans; for thoſe are not to be ſolemnly admitted into the viſible Church, who have no precedent right by virtue of the Covenant of Grace to ſuch admiſſion; but (*2dly*,) 'Tis to be adminiſtred to theſe *two ſorts* of perſons. (1) Thoſe who have not yet been baptized, and do make a *credible profeſſion* of their faith in Chriſt, and obedience to his Goſpel: which was required of converted Gentiles in order to their Baptiſm, and will be of converted Jews when they are to be re-ingrafted into the true olive; yet is this no plea for the practice of *Anabaptiſts*, who defer the Baptiſm of their Children till they can make a profeſſion of their faith, where one or both the Parents is a viſible member of the Church. For (2) *Infants* of viſible profeſſors are to be look'd upon as members of the Church viſible, and there are to enjoy this Church priviledge; elſe ſuch Infants would be in a worſe condition now than formerly.

What is the Lords Supper?

A. 96. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, accor-

according to Gods appointment, his death is ſhewed forth *i*, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits to their ſpiritual nouriſhment and growth in grace *k*.

i Luk. 22. 19. *And he took Bread, and gave thanks, and brake it, and gave unto them, ſaying, this is my body which is given for you, this do in remembrance of me.* 20. *Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my blood, which is ſhed for you.* *k* 1 Cor. 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The Bread which we break, is it not the Communion of the body of Chriſt?*

Artic. XXVIII. It is a Sacrament of our Redemption by Chriſts death. Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break is partaking of the body of Chriſt; and likewiſe the Cup of bleſſing is a partaking of the blood of Chriſt. Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be prov'd by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

Expl. 96. When 'tis here ſaid the *Lord's Supper* is a Sacrament, we are to underſtand no more by a *Sacrament*, then that 'tis a *ſeal of the righteouſneſs of faith*; ſo that thoſe perſons who do run to the righteouſneſs of works, or of the Law in order to juſtification, they run out of the tenour of the Covenant of Grace, in which only the righteouſneſs of

faith is ſealed to the believer. More *particularly* in this great Goſpel-ordinance of the *N. T.* We have (1) the Sacramental *ſigns*, Bread and Wine; not Bread only, or Wine only, but both, hereby noting that we have in Chriſt whatever is needful (whether for ſupport or comfort) to life everlaſting. (2) The thing *outwardly repreſented* by theſe two elements, *ſc.* Chriſt's body and blood; by the Bread his body; ſo that the *Papiſts* who ſtick ſo cloſe to the letter, might with as much ſhew of reaſon conclude that Chriſt's body was turned into Bread, as that the Bread was turned into his body. And by the Bread broken, is ſignified his body being wounded and broken; and by the Wine his blood, and by the pouring forth of the Wine, the ſhedding forth of his blood, without which no remiſſion. (3) The Sacramental *actions*, *ſc.* giving and receiving, whereby is noted not only that he gave himſelf for ſinners, but that he gives himſelf to believers; and that as by the bodily hand they receive the Bread and Wine, ſo by a hand of faith they receive and accept of Chriſt as he offereth himſelf in the Goſpel. (4) The *ſpiritual ſignification* of the whole, *ſc.* the righteouſneſs of Chriſt, and all the benefits of his Mediatory undertaking, made over and ſealed to them in the Covenant of Grace, who do by faith apply theſe to themſelves; ſo that every worthy Communicant may ſay, Chriſt dyed for me, *&c.* (5) The *authoritative deſign* of

all

all this to this very end and purpoſe by Chriſt himſelf, who alone can appoint Goſpel Sacraments; becauſe he alone can beſtow that Grace of which Sacraments are but the Conduit pipes. (6) That *worthy Receivers* are partakers of Chriſt's body and blood, not in a groſs and corporal, but in a ſpiritual manner, for if the Bread were the real body or fleſh of Chriſt which we eat in this Sacrament, then it would be no Sacrament at all; becauſe the ſign and thing ſignified would be really the ſame. (7) The *advantages* hereof, are the pardon of ſin ſealed, aſſurance of God's love, ſpiritual joy, comfort, refreſhment, nouriſhment and growth in Grace.

what is required in the worthy receiving of the Lords Supper?

A. 97. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledg, to diſcern the Lords body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *n*, leſt coming unworthily, they eat and drink judgment to themſelves *q*.

l 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.* *m* 2 Cor. 13. 5. *Examine your ſelves whether ye be in the Faith.* *n* 1 Cor. 11. 31. *If we would judg our ſelves, we ſhould not be judged.* *o* 1 Cor. 11. 18. *When you come together in the Church, I hear*

there be divisions among you. 20. *When ye come together therefore in one place, this is not to eat the Lords Supper.* p 1 Cor. 5. 8. *Therefore let us keep the feast, not with old leven, neither with the leven of malice and wickedness, but with the unleavened bread of sincerity and truth.* q 1 Cor. 11. 27. *Wherefore, whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

Artic. XXVIII. The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper, is Faith. *To.* 2. *Hom.* XV. We must certainly know, that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lords Table, *i. e.* first, a right and worthy estimation and understanding of this mystery. Secondly, To come in a sure faith. Thirdly, To have newness or pureness of life to succeed the receiving of the same. p. 2. Newness of life, and godliness of conversation, as fruits of faith, are required in the partakers of this Table. We may learn by eating of the typical Lamb, whereunto no man was admitted but he that was a Jew, and was circumcised, and was before sanctified.

Expl. 97. By worthiness we are only to understand *fitness*; for in order to a Christian's practice of this Ordinance, he must examine himself in these two things. (1) As to his *Right* and Title, for if a man has no right to or interest in the righteousness of Christ, when he receives this seal, he has it only to a blank. (2) As to *fitness*, called in Scripture the wedding garment, for he is no more fit to be a guest at Christ's table who wants this garment, than he is to feast with a Prince at his royal table, who is cloathed with nothing but rags

rags and naſtineſs; yet more *diſtinctly* he muſt examine himſelf, (1*ſt*,) in point of *knowledg*, whether or no he be competently acquainted with the terms of the Covenant of Grace, of which this Sacrament is a ſeal, and with the neceſſary principles of Religion, and with the indiſpenſable duties of the Goſpel, and with the greatneſs of the love of Chriſt in dying for ſinners; for he who is groſly ignorant of theſe things, as alſo of the difference between the Sacramental elements, and actions, and what is ſpiritually intended by them, can never be able to *diſcern* the Lord's body; but above all he muſt be ſure to know practically and experimentally Chriſt crucified in this Sacrament. (2*dly*,) He muſt examine his *faith*, as, (1) Whether he be in a *ſtate* of faith, (a believer) which he may know by his being a new Creature. (2) Whether he do upon this particular occaſion *exerciſe* the Grace of faith; but eſpecially whether he doth heartily aſſent to the truth of the Goſpel; and whether he does heartily cloſe with Chriſt in the Goſpel. (3) His *repentance*, whether it be ſuch as doth break his heart as well *from* ſin as *for* ſin, which hath broken and crucified the body of his dear Redeemer. (4) His *love* whether this doth fill him (1) with *admiring* thoughts of the love of Chriſt in dying for him, greater love than this hath no man ſeen. (2) With readineſs and *reſolution* to ſuffer, yea dye for Chriſt if called to it. (5) New *obedience*, which may

may be known to be ſuch. (1) By the *ſpring* from whence it doth flow, the Grace of God; or the new nature. (2) By the *manner* of its being performed, *ſc.* in a ſpiritually-natural way with delight and zeal. (3) By the *rule* of it, the Law ſpiritually interpreted. (4) By the *end* of it, the glory of God; and that perſon who finds himſelf thus qualified, may come and welcome to the Lord's table; *ſo let him eat of that bread and drink of that cup.*

CHAP. IV.

Of things to be pray'd *for, in the* Lords-Prayer, *in* 10 *Articles, with their Explanation. From* A. 98. *to the end.*

A. 98. PRayer is an offering up of our deſires to God *r*, for things agreeable to his will *ſ*, in the name of Chriſt *t*, with confeſſion of our ſins *u*, and thankful acknowledgment of his mercies *w*. *What is Prayer?*

r Pſal. 62. 8. *Truſt in him at all times, ye people; pour out your hearts before him, God is a refuge for us.* *ſ* Rom. 8. 27. *And he that ſearcheth the hearts, knoweth the mind of the Spirit, becauſe he maketh interceſſion for the Saints, according to the will of God.* *t* Joh. 16. 23. *whatſoever ye ſhall ask the Father in my Name, he will give it you.* *u* Dan. 9. 4. *And I prayed unto the Lord my God, and made my con-*

confeſſion: w Phil. 4. 6. *Be careful in nothing, but for every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known to God.*

To. 2. *Hom.* VII. p. 1.——Prayer is neceſſary for all men, at all times, and in all places.——Be fervent in prayer, aſſuring our ſelves, that whatſoever we ask of God the Father in the Name of his Son Chriſt, and according to his will, he will undoubtedly grant it. p. 2. In all our neceſſities, direct our prayers to him, call upon his holy Name, deſire help at his hands, and at none others. —He is able,---will help us,---hears, underſtands better than our ſelves, what we lack, and how far we have need of help. *Hom.* IX.——Be ſure that in all prayer your minds be devoutly lifted up to God, elſe your prayers are to no purpoſe. *Hom.* XVII. All good things came down to us from the Father of light.— Jeſus Chriſt his Son and our Saviour, is the mean, by whom we receive his liberal goodneſs,— in the power and virtue of the Holy Ghoſt we be made able to receive his gifts and graces.

Expl, 98. Concerning Prayer there are *two things* to be noted, (1) the *name*, (2) the *thing* it ſelf. The name of that which is here deſcribed is *Prayer*, a term more comprehenſive than invocation, which is only vocal Prayer, for it doth comprehend in it, *Invocation*, *Petition*, *Confeſſion*, *Thankſgiving*, *Supplications*, and *Interceſſions*, whether expreſſed in words or only pent up in a devout breaſt. (2) For the *thing* it ſelf, we have (1) the neceſſary *Requiſites* of Prayer. (2) The ordinary ſorts and *kinds* of it. Neceſſary Requiſites are (*1ſt*) that it be an *offering* up of our deſires to God, and this is eſſential to all Prayer, that there be a holy motion of the will towards God in

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pious and devout deſires though theſe ſhould never be framed into words; *Internal* or heart-Prayer in ſome caſes is all that God requires, and therefore he will graciouſly accept of it: But this ſpiritual Sacrifice muſt be preſented *only* to God; for (1) He *only* knows, and can ſupply our wants. (2) Faith and Prayer muſt go together, and faith is *only* to be in God. (3) The Lords Prayer doth *only* ſend us to God and no other. But then, *&c.* [*See Expl.* 99.]

What Rule hath God given us for our Direction in Prayer?

A. 99. The whole Word of God is of uſe to direct us in Prayer *x*, but the ſpecial Rule of Direction, is that Form of Prayer, which Chriſt taught his Diſciples *y*, commonly called the Lords Prayer.

x 1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* *y* Mat. 6. 6. *After this manner therefore pray ye; Our Father which art in Heaven, Hallowed be thy Name,* &c.

To. 2. *Hom.* VII. p. 3. What better example can we deſire to have than of Chriſt himſelf, who taught his Diſciples and other Chriſtian men, firſt to pray for heavenly things, and afterwards for earthly things, as is to be ſeen in that Prayer which he left unto his Church, commonly called the Lords-Prayer.

Expl. 99. (2*dly*,) 'Tis eſſentially neceſſary to Prayer that it be *only* for things agreeable to *Gods* will. (1) The whole Will of God in *general*; As men muſt not make their *luſt their end*, in begging any thing of God (for thoſe who

who ask that they may conſume what they ask upon their luſt, do ask amiſs for the end;) ſo neither their *fancy* their *rule*, for then they ask amiſs for the *manner* and *matter* both. (2) And more *particularly*, the Lords Prayer; for this may be uſed not only as a Prayer it ſelf, *Luk.* 11.2. but alſo as a *pattern* for all other Prayers, not ſo much for *method* and order, for we are not ſo ſtrictly tyed to that; as for *matter* in which we are not to deviate from this ſo comprehenſive directory in the matter of Prayer, *Mat.6.9.* (3*dly*,) In the *name* of Chriſt, (*i.e*) (1) By virtue of his *warrant* and authority, becauſe he doth command us to pray. What is done by his authority, is in his Name. (2) Making uſe of him as our *Mediator* or Interceſſor, or great Maſter of Requeſts in Heaven; for we are ſtrangers to God and enemies to him naturally, and ſo muſt make uſe of the Name of Chriſt, and not of our own. (2*dly*.) The ordinary *kinds* or *parts* of Prayer, are (1) *Confeſſion* of ſin, either expreſſed or implyed, for when we beg or *petition* for any mercy, we are to own our unworthineſs of it, which we cannot well do without confeſſion of ſin. (2) *Thankſgiving*, for there is ſomething of the nature of Prayer in ſuch acknowledgments, *ſcil.* our deſire that God would accept of our Sacrifices of Praiſe, and Chriſt has taught us in our Prayer to praiſe God, *For thine is the Kingdom*, &c.

A. 100. The Preface of the Lords Prayer, which is, *Our Father which art in heaven*; teacheth us, to draw near to God with all holy reverence *z*, and confidence *a*, as children to a Father, able and ready to help *b*, and that we ſhould pray with, and for others *c*.

What doth the Preface of the Lords Prayer teach us?

z Iſa. 64. 9. *Be not wrath very ſore, O Lord, neither remember iniquity for ever; behold, ſee we beſeech thee, we are all thy people.* *a* Rom. 8. 15. *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry, Abba Father.* *b* Luk. 11. 13. *If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the holy Spirit to them that ask him?* *c* Eph. 6. 18. *Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all Saints.*

Hom. XVII. Conſider his great power to make us dread and fear; —high wiſdom,—ineſtimable goodneſs, to take good heart again to truſt well unto him,—being aſſured to take him for our refuge, our hope and comfort, our merciful Father, in all the caſes of our lives.

Expl. 100. The *Preface* teacheth many leſſons. (1) Solemn *Preparation*, that we come not rathly to pray, but bethink our ſelves beforehand to whom we are to pray. (2) *Reverence*; as the name Father doth import. (3) *Acceſs with boldneſs*, that we may go to God as freely in and through Chriſt, as Children can go to their natural Parents. (4) *Confidence* of ſpeeding all the while we ask aright for

for the matter, and manner, and end; for when men do not ſpeed, 'tis becauſe they ask amiſs, *i.e.* either *what* they ſhould not, or as they ſhould not, or wherefore they ſhould not. (5) Gods *readineſs* to hear and help, therefore called *our Father*; none more ready to help a Child than the Father of it. (6) Gods *pity* and compaſſion towards his children, which does move him to help them; *As a father pities his children*, &c. (7) That great Article of our Creed, *Communion of Saints*; for all true Chriſtian ſupplicants have one common union in that one common relation of children unto God, and therefore called *our Father*. (8) *Compaſſion*, that we do pity and pray one for another, being all of us children of the ſame common Father. (9) That though God is preſent in all places, yet *Heaven* is in a more eſpecial manner the *habitation of his holineſs*; becauſe he doth there more immediately, gloriouſly, and fully communicate of himſelf to the Angels and Spirits of juſt men made perfect. (10) That man (being a ſinful ſupplicant) ſhould know his *diſtance* from the great God, and with all humble and thankful admiration acknowledg Gods *condeſcention* towards him, in that he is willing to receive any petition from him.

A. 101. In the firſt Petition, which is, *Hallowed be thy Name*; We pray, that

what do we pray for in the firſt Petition?

God

God would enable us and others to glorifie him in all that whereby he makes himself known *d*, and that he would dispose all things to his own glory *e*.

d Psal. 67. 1. *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon the earth, and thy saving health among all Nations.* 3. *Let the people praise thee, O God, let all the people praise thee.* *e* Rom. 11. 36. *For of him, and through him, and to him are all things, to him be glory for ever.* Amen.

To. 2. *Hom.* VII. p. 3. —We are taught whensoever we make our prayers unto God, chiefly to respect the honour and glory of his Name.

Expl. 101. This is not only the first Petition in this Prayer, but the first of those Petitions wherein we are taught to beg *good things*; for the two last Petitions in this Prayer are deprecatory against *evil*. Now from the shortness of all these Petitions in general, we may observe, that the efficacy of Prayer doth not consist in the multitude of words, but doth most shew it self in a *holy fervency* and ardour of affections. In this Petition there is, (*1st*,) Something *supposed*, as the ground of this Petition, as (*1*) That man ought to make the *glory of God* his *chief end* in all his designs. (*2*) That by his *natural power*, and without the grace of God, he is not able to glorifie God. (*2dly*,) We have the *matter* of the Petition (*Hallowed be thy name*). In which words we do pray in the general, that all the Attributes, Titles, Ordinances, Words, and Works

Works of God (whereby he is made known) may be heartily and highly valued, and eſteemed, and magnified in the world. More particularly, we beg. (1) That God would give us *hearts*. (2) *Grace*, to ſhew forth his glory in all our words, thoughts, actions, and capacities. (3) That he would *prevent* or *remove* all that ſin eſpecially whereby the luſtre of his glory in the world is moſt eclipſed, as Atheiſm, Ignorance, Idolatry, Oppreſſion, &c. (4) That he would ſo lay the ſcene of his *Providence* in the government of the world, that he may ſtill get to himſelf a *glorious* name, whether it be in works of power, wiſdom, juſtice, or mercy; for though he will do this whether we beg it or no, yet (1) it is our duty, becauſe commanded. (2) Hereby we ſhew our *love* to God, by this zeal for his glory. (3) To our *own* ſouls, for his glory and our happineſs are twiſted together.

What do we pray for in the ſecond Petition?

A. 102. In the ſecond Petition, which is, *Thy Kingdome come*; We pray, that Satans Kingdome may be deſtroyed *f*, that the Kingdome of Grace may be advanced *g*, our ſelves and others brought into it, and kept in it *h*, and that the Kingdome of Glory may be haſtened *i*.

f Pſal. 68. 1. *Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him, flee before him.* *g* Pſal. 51. 18.

51: 18; *Do good in thy good pleasure unto Sion; build thou the walls of Jerusalem.* b 2 Thes. 3. 1. *Finally Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.* Rom. 10. 1. *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.* i Rev. 22. 20. *He which testifieth these things, saith, Surely I come quickly,* Amen. *Even so come Lord Jesus.*

To. 2. *Hom.* XVI. p. 2. He of his great mercy so works in all mens hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosome of *Abraham*, *Isaac*, and *Jacob*, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour.

Expl. 102. By *kingdom* we are to understand in the general, Gods rule and dominion and power, that he exerciseth in the world, both over all his creatures, and particularly over men. Now in reference to the wicked, God doth exercise the *kingdom* of his power and justice in restraining or punishing them; and thus to pray that this *kingdom* may come amongst wicked men, is to pray, that the interest, power, and dominion of Sin, Satan, and Antichrist in the world may be destroy'd; for in this *Petition* we do acknowledg our selves to be by nature subjects of the Prince of darkness, and therefore we are to pray, that this iron-yoke may be taken off, and that we may take upon us the easie yoke of Christ. But in reference to the elect,

elect, Gods kingdom is either, (1ſt,) A *kingdom of Grace* in this world, and then we pray, the Scepter of this kingdom may rule in the hearts and lives of Gods elect: Now this Scepter being the Goſpel, we are to pray, (1) That this may be diſperſed all the world over, in order to the gathering of the diſperſed *Jews* which do belong to the election of Grace, and to the fulneſs of the *Gentiles*. (2) That where the means of grace and knowledg are enjoyed (together with all Goſpel-Ordinances and Goſpel-order) they may prove *effectual* for the begetting and growth of grace and ſaving-knowledg, and for the ſpiritual comfort and ſupport of weak Chriſtians. (3) That to this end and purpoſe God would beſtow his *Holy Spirit* upon his people, as the Spirit of Truth to lead them into all neceſſary truth, as a Spirit of Holineſs to ſanctifie them, and as he is the comforter. (4) That the *power* of the *Civil* Magiſtrate may be laid out for the good of the Church; and that God would ſtill furniſh his Church with ſuch Officers, both Spiritual and Civil, as may moſt promote the intereſt of Chriſts ſpiritual kingdom; and all this we are to beg of God alone, (1) becauſe he alone can check and reſtrain whatever does *oppoſe* his kingdom. (2) Becauſe he alone can effectually *grant* what we beg herein. (2*dly*,) And for the *kingdom of Glory*, we are to beg the haſtening of it for the elects ſake, by Chriſts ſecond coming, be-

cauſe hereby, (1) God will be moſt *glorified*. (2) The *kingdom of Grace* will be *perfected*, when Chriſts loyal Subjects ſhall reign with him in glory. *Even ſo come Lord Jeſus, come quickly.*

A. 103. In the third Petition, which is, *Thy will be done on Earth, as it is in Heaven*; We pray, that God by his grace would make us able and willing to know, obey *k*, and ſubmit to his will in all things *l*, as the Angels do in Heaven *m*.

What do we pray for in the third Petition?

m Pſal. 119. 34. *Give me underſtanding, and I ſhall keep thy Law, yea, I will obſerve it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy teſtimonies.* 1 Act. 21. 14. *And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.* *m* Pſal. 103. 20. *Bleſs the Lord ye his Angels, which excel in ſtrength, that do his Commandments, hearkening unto the voice of his Word.* 22. *Bleſs the Lord all his works, in all places of his Dominion. Bleſs the Lord, O my ſoul.*

To. 2. *Hom.* XXIII. As God the Creator and Lord of all things, appointed his Angels and heavenly Creatures, in all obedience to ſerve and honour his Majeſty; ſo was it his will, that man his chief Creature upon the earth, ſhould live under the obedience of his Creator and Lord.

Expl. 103. In this Petition we have two things obſervable, (1) The *matter* of our obedience, it muſt be what God requires. (2) The *manner*

ner, it must be according to the *pattern* in the Mount, *&c. as it is done in heaven.* For the *matter*, 'tis only *Gods Will* which must be the Rule of mans duty; not the wills, or fancies, or traditions, or corrupt customs of men; we owe obedience no further to men in what they require from us, than it is agreeable to the Will of God, and especially in the duties of Religion, because God alone, who is the searcher of the heart, is Lord of the conscience, when-ever therefore what is required of us as matter of duty comes accompany'd with a *thus saith the Lord*, either in the plain words, or in the plain sense of Scripture, we must not dispute, but obey. Yet to prevent mistake, we are to know, (1) There is the *secret will* of God, called the *will* of his *counsel* and *purpose*; but though this be the Rule he himself walks by, yet 'tis not the Rule of our obedience, and we are no further to pray that this *will* may be done, than as it seems good to his infinite wisdom; and that we may with patience submit to it, and in all events (though they may cross our wills never so much) acknowledg the holiness and rectitude of it, and nothing may displease us that pleaseth him. But (2*dly*,) there is his *revealed will*, as (1) in his *promises*, and here we are to pray, that they may be fulfilled. (2) In his *threatnings* towards the implacable enemies of his Church, that these may be executed, and this in subserviency to the former

Petition, that his Kingdom may come. (3) In his *propheſies*, that they may be accompliſhed. (4) And principally in his *Commands*, that theſe may be obey'd and performed above and before any thing elſe, or that theſe be done whatever elſe be left undone; and that (2*dly*,) For the *manner*, as it is done in heaven by Angels and the Spirits of juſt men made perfect, *i. e. perfectly*; not that we can be perfect in holineſs here on earth, but that we ſhould be aiming at it, and be perfecting holineſs in the fear of God; in which are theſe two things, (1) The *renouncing* our own wills, as they do oppoſe the will of God. (2) Actual, real, conſtant, cheerful, univerſal *compliance* with the *holy will* of God.

A. 104. In the fourth Petition, which is, *Give us this day our daily Bread*; We pray, that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his bleſſings with them *q*.

what do we pray for in the fourth Petition?

n Prov. 30. 8. *Remove far from me vanity, and lies; give me neither poverty nor riches, feed me with food convenient for me.* *o* Pſal. 90. 17. *And let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands upon us, yea the work of our hands eſtabliſh thou it.*

To. 2. *Hom.* VI. [Our daily bread] *i. e.* all things neceſſary for this our needy life. *Hom.* VII. p. 3. When we have ſufficiently pray'd for things belonging to the ſoul, then

then may we lawfully and with ſafe conſcience pray alſo for our bodily neceſſities, as meat, drink, clothing health of body, deliverance out of priſon, good luck (*i. e. ſucceſs*) in our daily affairs, *&c.* according as we ſhall have need.

Expl. 104. The former Petitions did reſpect *God*; and this is the firſt of thoſe which doth concern *our ſelves*. In which Petition (1) Somewhat is imply'd, as (1) That we *depend* upon God for the neceſſities of life. (2) That theſe are only to be *deſired* ſo far as they may help us in the doing of his will. (3) That the frailty of our natures is ſuch, that they ſtand in *need* of daily ſupplies of theſe neceſſaries. (4) That our *care* in reference to theſe things is neither to be immoderate, for we are to ask but for bread, *i. e.* neceſſity; nor to look far, as is imply'd in that word *day*. (5) That having *food* and *rayment* we be therewith content. (6) That however men in their honeſt Callings do take pains for neceſſaries, yet they are the *free gift* of God. (2) In the Petition we are *to ask*, (1) *neceſſaries* of life, called in Scripture *food* and *rayment*, and here *bread*. (2) All means and helps to obtain theſe. (3) A *bleſſing* upon them; for theſe three things are included in this one word [*bread*].

What do we pray for in the fifth Petition?

A. 105. In the fifth Petition, which is, *And forgive us our debts, as we forgive*

our debtors; We pray, that God for Chriſts ſake would freely pardon all our ſins *p*, which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others *q*.

p Pſal. 51. 1. *Have mercy upon me, O God, according to thy loving-kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions.* *q* Mat. 6. 14 *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.*

To. 2. *Hom.* IX. Diſſention and diſcord interrupt prayer.——For the Lords Prayer hath not only a reſpect to particular perſons, but to the whole univerſal, in the which we openly pronounce, that we will forgive them which have offended againſt us, even as we ask forgiveneſs of our ſins of God. *Hom.* VII. p. 2. What if we be ſinners, ſhall we not therefore pray unto God? or ſhall we deſpair to obtain any thing at his hands? Why did Chriſt then teach us to ask forgiveneſs of our ſins, *&c.*

Expl. 105. In reference to the petition about *forgiveneſs*, there is (1) ſomething *imply'd*, (2) The *matter* of the Petition, and (3) the *illuſtration* of it. 'Tis *imply'd*, (1) That man is naturally a *guilty* creature, and under the condemnation, and conſequently obnoxious to the curſe of the Law, both by reaſon of Original and Actual ſin. (2) That of himſelf he *cannot* make *ſatisfaction* to Divine Juſtice, nor any other for him (Chriſt only excepted, who is God as well as man). For if man, or any other creature for him, could ſatisfie Gods juſtice, he might then ſtick to that

that plea, and ſtand at the bar of Juſtice; whereas he is now forc'd to the throne of Grace. (3) That God *only* can forgive ſin, for man is here directed only to God. (4) That confeſſion of ſin, and petition unto God for pardon, is the *way* to obtain this pardon in and through Chriſt. (2*dly*,) The *matter* of the petition, or that we pray for, 'tis directly and expreſly *remiſſion* (or forgiveneſs) of ſins, and then conſequently the imputation of Chriſts righteouſneſs to us, by virtue whereof we may find acceptance with God the Father, in and by and through the merit of the righteouſneſs of his Son Chriſt. For as by *bread* in the former Petition we do by a *Synecdoche* underſtand all the neceſſaries of this corporal life; ſo in this *Petition*, by *forgiveneſs* we may underſtand that which is ſo neceſſary to eternal life, Chriſts *righteouſneſs* to be imputed to us; or in one word, in this Petition we beg juſtification of our perſons, as in the next we beg ſanctification of our natures, hearts, and lives. In ſhort, ſith there is *forgiveneſs with God that he may be feared*, we who are ſo many condemned Malefactors muſt make our application and our ſupplication to him, and to him alone for pardon; for ſin is ſuch a burden, and of ſuch intolerable weight, that 'tis only omnipotent mercy that can remove the guilt of it from the conſciences of men, it being an oppoſition to the holineſs of Gods nature, who is infinite; as

well as a violation of that Law which is exceeding broad; and therefore, by the way, ſin may very well paſs for the greateſt of evils, ſith (1) only the *righteouſneſs* of Chriſt is broad enough to cover it, that the ſhame of the ſinners nakedneſs may not appear; (2) only the *mercy* of an infinite God could pardon it; (3) ſith 'tis a down-right defacing of the *image* of God in man, and inſtead thereof drawing the black lines or image of Satan upon mans ſoul; (4) and is conſequently the greateſt *enemy* to mans happineſs and perfection; (5) It doth procure for the impenitent unpardoned ſinner, the *eternal* wrath of God and flames of hell. Q. But it may be here demanded, *why our ſins are called debts*? For an *Anſwer* we are to know in the general, that they are not ſo properly, but metaphorically, with alluſion to thoſe debts that are contracted between man and man; for God is not to be conſider'd properly as a *Creditor*, but as a *Governour*; ſo that in ſtrict ſenſe our obedience (rather than our ſin) is our debt to God, and ſuch a debt as we owe to him by the Law of our Creation; ſo that our ſins are called our debts only becauſe ſin doth make puniſhment to become a debt which we owe unto God, and 'tis our juſt debt, and of the *two* it is *puniſhment* which man doth ſuffer for ſin that comes nearer to the nature and notion of a debt than ſin it ſelf, this being a due debt to Gods Juſtice, as *obedience* is to his

Au-

Authority, however we cannot pray that this debt of puniſhment be remitted, except we beg that guilt (which is an obligation to puniſhment) be firſt removed. (3ly) We have the *illuſtration* of the matter of this Petition, by an apt ſimilitude or reſemblance, *ſc. as we forgive our debtors*), which words with reference to God, are not to be conſidered either as a *rule* that God ſhould proceed in the ſame manner, to forgive us as we do others, or as a *ſtandard* that God ſhould meaſure out ſo many pardons to us as we give to thoſe who do offend us, but (1) as an *argument*, (2) as an *evidence*. The *argument* proceeds from the leſs to the greater; that if we who have (but as it were) a drop of mercy, can forgive others, how much more will God (who is an Ocean of free-grace and love it ſelf) forgive us; not that our forgiving others is meritorious of Gods forgiving us. (2) Our forgiving others, when 'tis done freely and heartily and univerſally, 'tis a *fruit* of the love and mercy of God ſhed abroad in our hearts, an *evidence* of true grace in the ſoul, or of ſanctification, and thoſe whom he has ſanctified he has alſo juſtified.

A. 106. In the ſixth Petition, which is, *And lead us not into temptation, but deliver us from evil*; We pray, that God would

What do we pray for in the ſixth Petition?

would either keep us from being tempted to sin *r*, or support and deliver us when we are tempted *s*.

r Mat. 26. 41. *Watch and pray, that ye enter not into temptation.* Psal. 19. 13. *Keep back thy servant also from presumptuous sins, let them not have dominion over me.* *s* Psal. 51. 10. *Create in me a clean heart, O God, and renew a right spirit within me.* 12. *Restore unto me joy of thy salvation, and uphold me with thy free Spirit.*

Th. 2. *Hom.* IX.——Must crave continually of god the help of his holy Spirit, so to rule their hearts, lest hatred and debate do arise,--brawlings, tauntings,---cursings and fightings, Which are from the ghostly enemy, who taketh great delight therein.——They are compassed by the Devil, whose temptation if followed must needs begin and weave the web of all miseries and sorrows.——They will not consider the crafty trains of the Devil, and therefore give not their thoughts to pray to God, that he would vouchsafe to repress his power.

Expl. 106. In this Petition there are two things necessarily suppos'd, as (1) The *wickedness* or perverseness of mans nature to sin, for when we beg that God would not lead us into temptation, we do own a proneness to fall into it. (2) The *weakness* of mans nature to resist temptations, or to come off without any final damage when we are tempted, for therefore do we pray to God to deliver us from evil; that if the wise God, in his wise and just providence, for holy and just ends, do so order things, that we be assaulted by the Devil, the World, or the Flesh, yet that God would so powerfully support and assist us by his Grace and Spirit that we be not overcome, but that we

we may recover us a Bird out of the ſnare of the Fowler. We do not abſolutely pray againſt afflictions (though theſe are alſo tentations) and *lead us not*, &c. but we do abſolutely pray to be delivered from the *evil* of ſin, and this by God alone, who can bring good out of evil.

A. 107. The Concluſion of the Lords-Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, for ever*, Amen; teacheth us, to take our encouragement in prayer from God only *t*, and in our prayers to praiſe him, aſcribing Kingdom, power, and glory to him *u*, and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen w*.

what doth the Concluſion of the Lords Prayer teach us?

t Dan. 9. 18. *we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies.* 19. *O Lord, hear; O Lord, forgive; O Lord, hearken and do, defer not for thine own ſake, O my God.* *u* 1 Chron. 29. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the Majeſty; for all that is in the Heaven, and in the Earth, is thine.* 13. *Now therefore our God, we thank thee, and praiſe thy glorious Name.* *w* Rev. 22. 20. *Amen, Even ſo come Lord Jeſus.*

To. 2. *Hom.* IX. [*Amin*] which word is as much as to ſay, as truth, that the bleſſing or thanksgiving may be confirm'd.

Expl. 107. In this *Concluſion* we are taught, (1) *Self-denial*, and the renouncing of all worth

worth and merit in our ſelves; for we are not to ſay, Lord do thus and thus, for I am worthy, for whom thou ſhouldſt do ſo and ſo, but *for thine is the Kingdom, &c. i. e.* Thou who haſt commanded us to pray for what we need, haſt *Power* to give us what we beg, though in our ſelves never ſo *unworthy*. From that word therefore [*Lord*] we may note, (1) That anſwering of prayers is a ſpecial part of Gods providence in governing the world, which he will have every ſupplicant to own and acknowledg. The belief of a providence is very neceſſary to the offering up unto God the ſacrifice of prayer. (2) From thoſe words [*and the Power*] we may note, *ſc.* That what God may do as Governour of the world, in anſwering prayers by virtue of his ſupreme Authority, that he hath ſtrength and ability to execute and perform. (3) From thoſe words [*and the Glory*] obſerve, (1) That God looks upon it as one of his Titles of Honour, to be a God *hearing prayers*; (2) That therefore in our prayers (as well as in any other part of Divine worſhip) we ſhould principally aim at the *honour of God*; and 'tis one of the greateſt arguments we can have of hope to ſpeed, when our deſign is rather to glorifie God than to gratifie our ſelves. (3) That the Kingdom and Power of God, and that honour which does redound to him from both theſe are *everlaſting*. (4) That *Praiſe* ſhould accompany Prayer. (5) That whatever we

ask

ask of God in the name of Christ, according to his will, believing we shall *receive*, for that's the meaning of that word which doth seal up this Prayer, *Amen*; because so it is, or so be it, or (in the words of Christ) *be it unto thee even as thou wilt*; a greater encouragement than which unto prayer no rational supplicant can desire, for 'tis no more than *ask and have, that your joy may be full.*

FINIS.

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